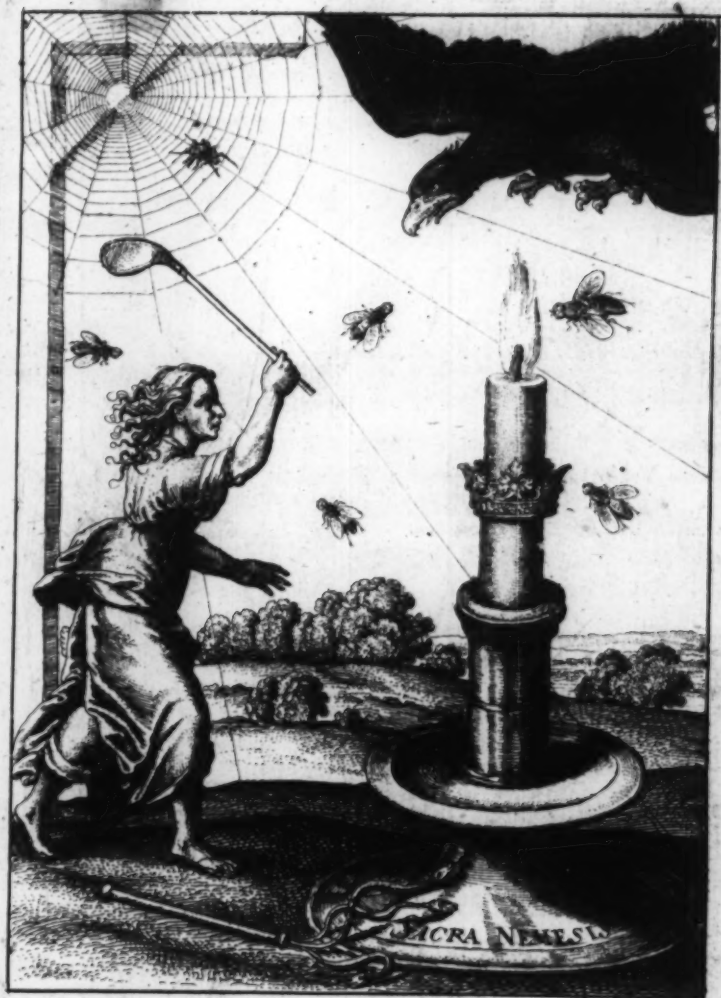

To the AUTHOR.
upon his
FRONTIS-PIECE.

Eagle, who'rt thou art; it is a prize
Not worth thy wing; shall eagles stoop at flies?
True; they have blown thy prey; but, in thy stead,
The vulgar fly-flap might have struck them dead.
But they have sported with the flame of Kings!
That very flame would soon have burnt their wings:
If not; Arachne, in her watchfull seat,
As sure as Greg'ries band, had done the feat.
But 'tis too late: some honour it will be,
Above their merits, to be crush'd by thee.

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SACRA NEMESIS,
THE
Levites Scourge,

OR,
Mercurius } **BRITAN.** } *Disciplin'd.*
 } **CIVICVS** }

ALSO

**Diverse remarkable Disputes and
Resolves in the ASSEMBLY of Divines
related, Episcopacy asserted, Truth righted,
Innocency vindicated against
detraction.**

Nazianzen, Epist. 11.

Οὐδὲὶς ἐφέξει γλωσσῆς αὐτονομίαν

Anonymus de pace ecclesiz.

*Namquam veritas rea fuit, ut non in eodem foro causam
ageret innocentia.*

The truth of religion was never indicted, but innocency
was arraigned at the same bar.

DEUT. 33. 11.

*Strike through the loyns of them that rise up against Levi,
and of them that hate him, that they rise not again.*

Whereunto is added the gentle Last.

OXFORD,

Printed by Leonard Lichfield, printer to the Universitie.

1644.

THE
SACRED SCRIPTURES

Levin's Second

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1-FEB. 1917

OXFORD



To the READER.

WHen the hart is smitten, and sore hurt, all the
raskall deer run away, and leave him alone to the
 crueltie of the blood-hounds: so it is with the vulgar
 sort, when a person of qualitie in Church or common-
 wealth is wounded by the *Nimrods* of this age in his e-
 state, libertie or reputacion (though not in conscience)
 they all shun him and shift (as well as they can) for them-
 selves: none dare give a *pluck* at the *arrow*, much lesse chase
 away the hounds that follow eagerly upon the *hart sent*,
 and never leave till they have *plucked* the deer down. O the
 miserie of these days, by so much the more woful because
 not bemoaned (these things are come upon thee, who
 will lament thee?) What! said I bemoaned! nay scorned
 and derided; nay insulted insolently upon, nay uncha-
 ritably censured. If the viper light upon *Pauls* hand, *Acts 28. 4.*
surely he is a murderer not worthy to live: if a man
 be committed, certainly he hath committed some
 great fault in the judgement of the ignoble vulgus,
 who forget of whom the Apostle spake in the *He-
 brews*, they were tryed by mockings and scourgings; yea, more
 over by bonds and imprisonment, whom the world was not wor-
 thy of. They who are in durance are judged not to be wor-
 thy to live in the world: whereas by the judgement of the
 holy Ghost, if they suffer in this kind for a good consci-
 ence, the world is not worthie of them: yet now calami-
 tie is accompted a crime, and misery guilt, and durance
 malignancie, and to visit those that are imprisoned a
 sufficient cause of bonds. Never was there since the Re-
 formation,

Esay 51. 19.

Acts 28. 4.

31. 26.
 Herman leonel
 Spong. ex lis.
 Arb. 8. calcua
 monium sunt
 monilia religio-
 nis.

To the READER.

*Humphredus in
vita Juelline-
bula est, transi-
bit.*

Per. sat. 1.

*Eraf. adag.
Andabatarum
vita.*

*Liv. dec.
Fadior in orbe
crucidatio, cum
samba femina-
rum puerorum
que in succen-
sum ignem se
Conjiciunt:
vivig: sangui-
nis flammam
ardorem resti-
guerent.*

formation, no not in Q. *Maries* dayes, when the clearest
[*his* of the Church was over-cast with a bloody cloud,
such a lamentable cry heard from the sons of *Levi*,
their wives and children being thrust out of the sanctua-
rie, spoyled of all their goods, stript stark naked, and star-
ved with hunger and cold as at this present. Neither is
this all, but every tressis agaso, every hackney pamphleter,
every mercenary scribler casts blots on their faces, and
adds affliction to the afflicted, and powreth vinegar in-
to their wounds in stead of oyl. Among these *Britanicus*
is the busiest, who in the ensuing treatise is called to an
accompt. But who he is in particular or his antagonist,
appeares not, for they fight like *Andabata* in *tenebris* in
the dark, or rather like whiffers with vizards on their fa-
ces. And marvail not at it, for truth seldom appears
(now adays) on either side but masked. And if *Britanicus*,
who is a favourite of the time, *Gallina filium alba*, whose
daring pen weekly provoketh, not only the crozure, but
the Scepter, yet conceals his proper name; how much
more needed his adversarie so to doe, who was before in
limbo, and now is in *limbo* (where usually no light is seen
but through a chink, nor men but through a grate) who
bath lost all *pro Christo Domino, & Domini Christo*, for the
Lord Christ, and the Lord his Christ, that is, his a-
noynted, save the testimonie of a good conscience, and a
vehement desire to quench the fire kindled of late in the
bowels of the Church even with his blood, as the *Asa-*
pai sometimes did, and bury it in his ashes?

The speciall Contents of this treatise, with the arguments
of every section.

SECTION I.

The character of *Britanicus*.

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The censure of the *diurnalls* and *scorns*.

p. 2.

SECT. III.

Six shamelesse untruths uttered by *Britanicus* in three lines, and
the true cause set down why D. F. was voted out of the Assembly
of Divines.

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How the parsonage of *Lambeth* and *Alton* came to be sequestered, and why.

p. 5.

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p. 8.

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Aulicus truly relateth the reasons alledged by D. F. against the
new covenant in the open Assembly.

p. 11.

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Churches for Episcopacie.

p. 50.

SECT.

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A *Corollarium*, consisting of the testimonies and Eulogies of many foreign Divines of eminent note, concerning *D. F.* p. 79.

SECT. XVIII.

The sum of *D. F.* his apologic reduced into two unanswerable dilemma's. p. 88.

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A true transcript of the most materiall part of *D. F.* his letter to the Primate of *Ireland*, and an accompt of the whole. See pag. 100.

Article

ARTICLE 8.

Of the three Creeds.

The three Creeds, Nice Creed, Athanasius Creed, & that which is commonly called the Apostles Creed, ought choicely to be received and beliebed: for they may be proved by most certain warrants of holy Scripture.

Concerning this eighth Article, *vide* 2 speeches, pag. 13.

ARTICLE II.

Of the Justification of M A N:

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works, or deservings. Therefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification,

Concerning this eleventh Article, *vide* 5 speeches, pag. 20.



The two first clauses of the Covenant, as they were offered to the Assembly, licensed, and entred into the Hall book according to Order, September 4. 1643. and Printed at London for Philip Lane.

1. **T**hat we shall all and each one of us, sincerely, readily and constantly, through the Grace of God, endeavour in our severall places and callings, the preservation of the true Reformed Protestant Religion, in the Church of Scotland, in Doctrine, Worship, Discipline and Government according to the Word of God, and the reformation of Religion in the Church of England (this Explication to be at the end of the Covenant, as far as we doe or shall in our consciences conceive to be according to the Word of God) according to the same holy Word, the Example of the last Reformed Churches, and as may bring the Church of God in both Nations to the neereſt conjunction and Uniformity in Religion, confession of Faith, Forme of Church-government, directory for Worship and Catechizing; that we and our Posterity after us may, as Brethren, live in Faith and Love.

2. That we shall in like manner, without respect of persons, endeavour the Extirpation of Popery, Prelacie, Superſtition, Hereſie, Schiſme and Prophaneneſſe, and whatsoever shall be found to be contrary to sound Doctrine, and the power of Godlineſſe in both Nations, lest we partake in other mens ſins, and thereby be endangered to receive of their plagues, that the Lord may be one, and his Name one in both Kingdoms.

To which first printed copie, the Doctors speech delivered in the Assembly, relateth pag. 48.



The two clauses of the Covenant, as they were altered
and Printed by Order of the House of
COMMONS.

1. **T**Hat we shall sincerely, really and constantly, through the Grace of God, endeavour in our severall places and callings, the preservation of the reformed Religion in the Church of Scotland, in Doctrine, Worship, Discipline and Government, *against our common Enemies*, the Reformation of Religion in the Kingdoms of England and Ireland, in Doctrine, Worship, Discipline and Government, according to the Word of God, and the Example of the best Reformed Churches, and shall endeavour to bring the Churches of God in the three Kingdomes, to the nearest Conjunction and Uniformity in Religion, Confession of Faith, Form of Church-Government, Directory for Worship and Catechizing; that wee and our Posterity after us, may, as Brethren, live in Faith and Love, and the Lord may delight to dwell in the midst of us.

I I. That we shall in like manner, without respect of persons, endeavour the extirpation of Poperie, Prelacie, *that is, Church-Government by Arch-Bishops, Bishops, their Chancellours, Commissaries, Deans, Deans and Chappels, Arch-deacons, and all other Ecclesiasticall Officers depending on the Hierarchie*, Superstition, Heresie, Schism, Prophanesesse, and whatsoever shall be found to be contrary to sound Doctrine, and the power of Godlinesse; lest we partake in other mens sins and thereby be in danger to receive of their plagues, and that the Lord may be one, and his Name one in the three Kingdoms.



Errata.

Epist. to the reader, l. 19. in. r. to.
p. 12. l. 23. dazled, r. so dazled. p. 15. in marg. Vos. de
36. r. Vos. de tribus symbo. p. 40. l. 1. 2. Cor. 1. 30. r.
1. Cor. 1. 30. p. 43. l. 13. speciei. r. specie. p. 52. l. 24.
Alti. 3. 1. r. 1. 3. p. 61. adde in marg. Aug. de civit.
Dei. l. 19. c. 19. l. ult. p. 66. l. 22. thought r. fought.
p. 69. l. 25. there r. then. p. 87. l. 14. dele his owne
Nation. for Primate of Armagh. r. Primate of Ireland.



SECT.

SECTION I.

The Character of Britanicus.

Diego writeth, That *Barcaus* meeting with the Devill sitting at his ease upon a Chaire, bid him rise up and give place to his better. The tale, *Britanicus*, is morallized in thee, thou mayst very well challenge the precedence of Satan, and thrust him out of his Chaire, *The seat of the scornfull*, wherein thou hast sate for these many moneths, and out-railest all the *Shimie's*, and *Rabschehs*, and out-Lyest all the *Simmeasses* and *Pseudolusses* that ever sate in that Chaire. And although *Tacitus* whispers me in the eare, *Maledicta, si irascaris, agnita videntur; spreta exolescunt*: *Psal. 1.* Contumelious speeches if they put thee into a chafe, seeme to argue guilt. Yet because a wiser then he adviseth, in some case, to answer a foole according to his follie, lest he be wise in his owne conceit: And because it is rather an argument of stupiditye then innocencie, to be altogether unsensible when our integritie, or the reputation of our friend is touched, though it be but with the scratch of a goose quill; I thought fit, *potius vexatum & castigatum quam despectum dimittere Vatinius*, rather to dismiss *Vatinius* well cudgelled then slighted, I meane that scorne of all the learned, and hate of all good men, *Britanicus*, or rather *Brutanicus* not from *Brutus* but *Brutum*. For he is no better then one of *Cerberus* whelpes, at which *Hercules* would not vouchsafe to give a Kick in his returne from Hell: yet because since he hath lickt cleane the *Exprators* trencher, he never leaveth barking at all who adore not the cap of maintenance, nor canonize the *synagogue* of orbicular independents; I was desired to strike him *baculo pastoralis*, and teach him from henceforth, *sua potius lambere ulcera, quam aliorum famam arrodere*, rather to use his tongue in licking his owne sores, then his teeth in biting them, upon whom heretofore he basely fawned. The best is, he to whose appologie I have consecrated my Pen, is *ὁ δὲ Βίλτων*, out of the danger of this haile-shor, above these *nebulas nebulonum*, his reputation is safe both from the tongue of detraction and teeth of envie, being treasured up in the hearts of all that sincerely love the truth, *Anthonie* proscribed *Cicero*, for the space onely that the *Triumvirate* in Rome lasted,

Diego Tornis edit. Venet. 1604. Barcaus, vester Diabolo venit obviam petiit; ut cathedram ejus occuparet, quia eris dignior.

Prov. 26. 5.

Alderm. P.

Vell. Pastre, L. 2.

The Character of Britanicus.

lasted, but Cicero proscribed *Anthony* to all ages. The more *Caromile* is trod upon, the sweeter smell it gives, and the black aspersions of malice setye but as a dark soyle to keepe off the lustre of eminent vertue. For thee, *Britanicus*, seeing thou knowest not thy selfe, I will send thee to *S. Jerome* for thy Character, under the name of the Elfe *Helvidius*, *Loquacitatem facundiam existimat, & maledicere omnibus bona conscientia signum arbitrat*: he accounts rayling to be Rhetorick, and deemes it to be an argument of a good Conscience, to speake evill of all men.

SECT. II.

The censure of all the Diurnals and Scouts.

Divin Instit.
l. ult.

VVHat *Lactantius* threatned the ravening Wolves, will sooner or later befall the mad Dogs also; *Veniet lapis rapacibus dies sunt*, not onely those ravening Wolves that have worried, not so much the flock of Christ, as the pastors themselves, devouring them with their wives and children, and all their substance; but also those snarling Curs and mad Dogs, that have fastened their venomous teeth upon the true Servants of God, shall have their day. Among whom, take heed lest thou be found, who hast two knowne properties of a Cur, to bark at the cleare light, and to sile in the best and cleaneest svept roome. Thou art not content to traduce and vilifie the Reverend and Learned Clergie, and spot and staine the prime Nobilitie and Gentrie of the Kingdome, but like the Serpent *Fryas*, thou spittest venom at Majestie it selfe; and therefore mayest expect for thy deserts, without any ambition, the highest preferment of * *Haman* or *Chipperdoling*. It is reported of a late Lidger Embassadour at *Venice*, that he wrote with the poynt of a Diamond in Glasse this definition of an Embassadour, *An Embassadour is an honourable Spye, sent by the State to lye for the good of the Common-wealth*. I hold this definition of an Embassadour in generall to have too much in it *mordacis veritatis*, of tart truth: but he should doe thee, and thy three Brethren in iniquitie, (all of the Bastard brood of *Maina*) right, who should define you base Spyes, hired to invent and vent Lyes through the whole Kingdome, for the good of the Cause. For what is your week-

Scalig. contra
Lyid. In locis
misdissimis olim
penit.

* The one was
hanged on a
Gallows fifty
cubits high,
the other in a
Cage on the
highest Tower
in Munster.
Civicus.
Scoticus.
Galicus.

The Character of Britanicus,

ly employment but to smother the cleare truth of all proceedings at Court, and set a varnish upon all the Machiavillian cheats, unchristian practices, and horrible outrages committed by the Plunderers and their complices in the Citie? Howbeit, because *Urbanus* hath taken thee to taske for thy *scandalum magnanum*, of which thou art like one day to *heare without an care*: I shall discipline thee at this present onely for opening thy *foule mouth* upon a late Member of the Assembly, whose hands thou knowest are so tyed, that he cannot wipe away the *froth* of thy impure discourse, which thus *driveleth* from thee.

S E C T. III.

*Six Untruths uttered by Britanicus in three Lines;
the true cause why D. F. was voted out
of the Assembly.*

“ I T is briefly mentioned before, who was an Intelligencer to Ox- *Merc. Brit.*
pag. 47.
 “ fford of passages in the Assembly, now a word more of it: That
 “ grave Doctor, I meane Doctor *Featley*, that held corresponden-
 “ cie with the Bishop of *Armagh*, and informed his *Irish* grace
 “ how much His Majesty was beholding to him for his intelligence,
 “ and upon the whole matter desires his grace to move the King to
 “ conferre upon him the Deanerie of *Westminster*. The Letter it
 “ selfe was intercepted, all of his owne hand writing, and he ac-
 “ knowledged it.

Lingua in udo est. & facile labitur, the tongue is seated in a *moyst* place and easily slips; this is scene by thee, *Britanicus*, whose tongue hath slipped six times within the short space of three Lines.

First, Thou sayst that the Doctor held correspondence with his *Irish* grace by Letters, whereas the Doctor never received Letter from the Primate of *Armagh*, during the time of his abode in the Assembly.

Secondly, Thou makest a hideous noyse and great racket about a Letter written to his grace, but intercepted; Whereas it was no Letter in truth and proprietic of speech, but a note unsealed without any indorsement or date, and that note also drawne from the Doctor by a wile, by one who at this present is Suttler to the Trai- ned Band at *S. Albans*.

Thirdly, thou sayest, the Doctor informed his grace what good service he had done the King this Parliament; whereas there is never a word in that Letter or Note of any service done to His Majesty, but a meere complaint of unsufferable wrongs offered the Doctor by the Parliament Souldiers; who plundered him both at *Alton* and *Lambeth*.

Fourthly, thou impudently affirmest, that he desired his grace to move the King to conferre upon him the Deanerie of *Westminster*; whereas the words in the originall Letter not falsified are, that his grace would put in for himselfe, that he might hold it as a *Commendam* with the Administratorship of *Carlisle*, as the Archbishop of *Yorke* held it before.

Fifthly, thou sayest, that the Doctor wrote all this pretended Letter with his owne hand, whereas he wrote never a Line of it with his owne hand, but dictated to another.

Sixthly, thou blashest not to say, that the Doctor acknowledged the Letter examined before the Committee to be his owne, whereas that was but a false transcript, and never so much as shewed to the Doctor, much lesse acknowledged by him to be true. Thou wilt say then, if neither the originall now at *Oxford*, nor the transcript was exhibited to the Doctor, nor any witness at all produced to make faith, either that the originall being unsealed was not corrupted, or that this transcript perfectly accorded with the originall, neither could be any evidence against the Doctor; how then came it to passe that he was blowne out of the Assembly, and both his Livings; by one blast of *Euroclydon*? I could answer as *Erasmus* did to the Emperour, who demanded of him what he thought of *Martin Luther*, a man so much cryed up and downe in the world; up among the reformed, but downe in the Popish Church: Truly, quoth *Erasmus*, he is a worthy and able Divine, and otherwise irreproveable, onely he was too blame in two things:

First, That he touched the Popes triple Crowne.

Secondly, The Monkes belly, which were two *Noli me tangere's*: so the Doctor, though otherwise he went with a tight foot, and kept pace with those of his ranke, yet in two things he tript.

First, In the great debate about the three Creeds, he sided with the Presbyterians against the Independents.

Secondly, When the new Covenant was first offered to the Assembly, he openly and professedly opposed it, and endeavoured to prove, that all the Divines that were wrapt in that new bond,
were

were intangled in perjurie by breaking their Oathes of canonically obedience. For this, the Independents accounted him a *Malignant*, and the Presbyterians *confided* not in him. Besides, our Politicians that have beene brought up at the feet of the great *Gamaliel* in Philosophy, *Aristotle* taking upon them the defence of *Ostracisme* (never more practised then now, even by those who understand not what the word signifies) teach us, that though a man have a *cleare brest* and strong voyce, yet if it be not tunable, or his Note be so loud, that hee drowneth the rest in the Consort, it is fit he should be put out of the Quire. And truly, *Britanicus*, that needed not, for though he were Voted into it by 390 voyces, yet he never voted himselfe into it, but often wished himselfe out of it, not because he was averse from Synods, as the learnedest of the *Greece* Fathers (Sir-named the Divine) was, who observed in his time, that he never saw good end of any such Assemblies; but because this Assembly was not called by the sound of *Moses* his *Silver trumpet*, neither were the *Members* thereof elected or nominated by the *body* of the Clergie, neither have they any decisive, but onely consultive, and deliberative suffrages. In which regard, he conceived that he might doe more hurt to himselfe by his presence there, then good to others by his assistance. And therefore when he heard, that like a Candle hee was *blowne in and out* with the same *breath*, hee past not at all for it, deeming himselfe neither a gainer by the one, nor looser by the other.

SECT. IIII.

How D. F. his Livings came to be sequestred, and why.

BUt his Livings touched him more neerely, and to the quicke: The Sequestration from the Assembly made him but speechlesse there, where for the most part he was but a *Mute* before, but the sequestration of his Benefices made him *livelesse*, or rather according to the Apostles phrase; *twice dead and plucked up by the roots*: For as good upon the matter to be dead, as deprived of all meanes of livelihood. Thou wilt say, admit his voyce in the Assembly were *Malignant*; yet surely neither his Bookes nor his Livings were so. I grant it, yet some cast a *Malignant* eye at them, they were like a *Pinne* and a *Nagb* in the eye of *Envie*, they were two good Bene-

The Character of Britanicus,

fices conveniently seated neere *London*; the one hath a good friend of the Ayre, the other of the Thames; and therefore the Mouth of some of the Assembly watered after them, one of the Assesors, *M. W.* must have a convenient seat, and *M. Nye* must be denyed nothing: and because *intus apparet prohibet extraneum*, that they might be inducted, the Dr. must be outed: Neither want there presidents for it; *Fundus Albanus* in Italy, and *Nabals* Vineyard in *Iezreel* are ruling cases for it. Yea, but where are the men of *Belial* to testifie that the Dr. blasphemed the Parliament, and their Ordinances? they were ready at the Committee for plundered Ministers, namely *Audrews* the Botcher, and *Sharpe* the Cobler, these prevailed so far with 4 of the Committee, that *April* the 23, the Dr. was vored out of his living at *Lambeth*, though six eminent and worthy Members of the Parliament there present (but not of the Committee) shewed great dislike of this Censure, and one of them said "That it had bin better for the Dr. to have fallen into the hands of the high Commission, or Popish Inquisition, then that Committee. But *salvares est*, the sentence of foure men was reversed in open Parliament by 80 at least, who acquitted the Dr. and now he is settled in both his Benefices and lockt fast into the Assembly, and the separatists and schismaticall Reculants at *Lambeth*, (who the 23 of *April*, after the Dr. was sentenced, kept a great Feast, like to that of the *Persians*, called *Magophonia*, at which, first they prayed themselves out of their senses, and after drank themselves out of their wits) now mourne in the *chine*, their short wits are at an end, they know not what to doe, and therefore for 3 months they sit downe by the losse: but afterwards *felix casus se immiscuit arti*, an occasion is offered to effect that by an engine, which they could not doe with cleane strength. It was reported at *London* and at *Lambeth*, by some that came from *Oxford*, that the Dr. was lost at Court, by reason of his repairing so usually to the Assembly of Divines, and concurring with them in their resolves: upon this, they who before lay in wait for the Doctor, worke, and a Felt-maker in the *Borough*, a great sticklet for the new Reformation, is sent to the Doctor, with a pretended message from the Primate of *Armugh*, that his Majesty was very much offended with the Doctors complying with the Assembly, and that he charged him upon high displeasure never more to meet with the Divines in *Henry* the 7th Chappell. At this the Dr. being much appalled and troubled, not knowing how to steer his course betwene the Sym-

plegades,

Annal. Tacit.
lib. 1.

Agrippina
Stilium Taurum
hortis ejus
inbians perver-
tit.

Justin. lib. 1.
Perseus festum
celebrant ob
necem Mago-
rum, diffum,
Magoponia.

Armiger War-
ner.

pledges, nor obey the contrary commands of two such masters, the Messenger put him in some comfort, saying, that a word of the Primates to the King would set all right, and that the next morning, being Saturday, hee was to take his journey to Oxford, and that if the Dr. would write two or three lines to his Grace, and acquaint him with some late passages of the Assembly, with his desire to get leave of his Majesty to continue his attendance there, till he might upon faire termes withdraw himselfe he engaged himselfe deeply that he would bring an answer from the Primate the Tuesday following. Upon this overture, the Dr. very desirous to take the first opportunity to make his peace with the KING, dictated a letter, or rather a note which he read to the Messenger, demanding of him whether he thought there was any matter of offence or danger in it, and if there were, he wished him utterly to suppress it; the Messenger answered, that there neither was, nor could be any danger in it, for it was a note onely unsealed and contained no secrets in it, but the open and knowne resolves of the Assembly. Whereupon the Dr. trusted him with it, but heard no Answer till some weekes after. In the meane while, the Messenger shews this note to diverse, and closeth with the Committee, who took a Copy of it, but dispatched him away with the Originall to Oxford, whereupon hee bringeth backe an answer from the Primate: upon his returne he is committed for a few dayes, but since preferred to a gainfull place in the Armie: so his turne was served, but the Doctor turned out of house and home, sequestred, plundered, and libelled in all the triobularie pasquils printed the first and second weeke of October.

1643.

Being thus as you heard, made an Intelligencer to Oxford, he is censured by them who made him so, in the highest degree. And now the Vulturs hover over the carcasse of his estate: one (a) seizeth upon his Living at Lambeth; another (b) upon his Benefice at Aston; a third (c) upon his Books; a fourth (d) upon his provisor; a fifth (e) upon his goods and household-stuffe: and thou, Britanicus, here gottest store of Gall and Coppres to put in thine Inke; which, if ever God open thy eyes, to see thy error, thou wilt mingle with thy teares: For he was a great One that said it, *Whoever offendeth one of these little ones, even the least in the Kingdome of God, that is, the Ministerie of the Gospel, it were better that a millstone were hanged about his neck, and he cast into the Sea.* Is this the puritie of precise Zeale? Are these the distilled Spirits of Christianitie?

(a) M. Willis of Dorchester.
(b) M. Nye
(c) M. Ben,
(d) M. Cooke,
(e) Andrew Kerwin.

The Character of Britanicus.

To beautifie the Temple of God, by *damm*ing up the lights there-of? To lay traps in their wayes, who *guide our feet into the way of peace*? To make men Delinquents, and then to persecute them with all severity? Is this the piety of this age, for the flocks of Christ to betray their Pastours to ravening Wolves; to strengthen the Armes of *Brownists* and base miscreants against learned, painfull, and Orthodox Divines; to take Oath upon Oath, and enter into Covenant after Covenant, to maintaine and support the true reformed Religion, and yet to supplant, and upon forged Cavillations overthrow the knowne Champions thereof? *O ubi estis fontes lachrymarum?* Oh where are yee! fountains of teares.

SECT. V.

That the Doctor was no Intelligencer or Spie.

Brit. p. 45.

“**M** *Aulicus*, wee have traced your Intelligence from the Parliament to the Assemblée, and found your *Mercurie* in the habit of a Doctor, but he confessed the hope of a *Deanerie* seduced him.

Ans.

Nay, rather we have traced a cunning Merchant from the *Beare* at *Bridge-foot* to *Kennington*, from *Kennington* to the close Committee, from the close Committee to *Oxford*, from *Oxford* to the Court of Wards, and from thence to the Leaguer at *Saint Albans*: *Egregiam verò laudem*, let it be recorded to the everlasting prayse of the agents that beare themselves upon the close Committee, that by fraud and falsehood they have entrapped Simplicities, betrayed Loyaltie; and rewarded Treacherie; before they put the Doctor into the habit of an Intelligencer, they transformed themselves into Angels of light. As for the Doctors confessing, *that the hope of a Deanerie seduced him*, thy word will be taken for no more then thy weekly intelligence brings thee in; produce but one witnesse for it, though as *copped a Round-head* as thy selfe, and I will confesse thee to be an honest man. But thou hast a *Patent* to Lye; and whatsoever thou printest in thy weekly *Currants*, though never so grossly absur'd and palpably false, after thou hast got *M. Whites* hand to it, no man can say, *black is thine eye*.

Yea, but the Doctor is charged to be a Spie and Intelligencer to *Oxford*, by the report made to the House of Commons, which here followeth.

“A Letter

The Character of Britanicus.

“ A Letter of Doctor *Fentley's* intercepted, going to *Oxford* to
 “ the Primate of *Armagh*, wherein were contained great imputati-
 “ ons upon the proceedings of the Assembly, and diverse Members
 “ both of the Assembly and Parliament, whereby it appears that
 “ he is a *Spie* and *Intelligencer* to *Oxford*: The Letter was read
 “ before the Committee, and the Doctor called to his Answer,
 “ who confessed all the materiall points in it, &c. *Septemb. 29.*
 “ 1643.

This report of the Chaire-man, may be reduced to this Syllo-
 gisme.

*Whosoever sends a Letter to the Primate of Armagh, containing
 great imputations upon the Members of the Assembly and Parlia-
 ment, is a Spie and Intelligencer to Oxford, and ought to be deprived
 of both his Livings, Bookes, and Libertie.*

But the Doctor sent a Letter to the Primate of Armagh, &c.

Ergo, he ought to be deprived of his Livings, Bookes, and Libertie;
 as it followeth there in the Sentence.

Here the Conclusion is in *Ferio*, or in *Bocardo* rather. But the
 premisses are both false, and it will cost the Reporter hot water to
 make good either of them.

For first, the originall Letter was never shewed to the Doctor,
 nor acknowledged by him, nor any witness produced, to testifie
 that it was written by him; and therefore can be no evidence a-
 gainst him in any Court where *Astrea* sits.

Secondly, The Transcript upon which the Committee proceeded,
 disagreeeth with the originall in diverse materiall points, as is proved
 elsewhere: Neither was there any Faith at all made before the
 Doctor, to convince him, that the Letter read before the Committee
 was a true Transcript.

Thirdly, in that Letter there was no imputation, great or small,
 layd upon the Members of the Assembly, or Parliament; unless it
 be an imputation to say, That the *Prolocutors* dayly prayer was the
 best and truest *Diurnall*, for that he had a speciall gift to pray, not
 so much *ex tempore* as *de tempore*.

Fourthly, The great imputations spoken of, wee desire that the
 Reporter, for his reputation sake, would specifie: For either they
 were true, or false: If they were true, why are not the Members of
 the Assembly and Parliament questioned, and punished for them?
 if they were false, why was not the Doctor put to his prooffe, and in

The name of
 a Mood in the
 third Figure,
 and also of a
 a Prison.

Ovid, Metam.
l. 1. terras A-
strea reliquit.
 See the gentle
Lash, P. 5.

The Character of Britanicus.

case he failed, censured as a slanderer? *There's a Pad in the Straw; Aliquid latet quod non patet.*

Fifthly, To send a Letter from one Member of the Assembly to another, is not to be a Spie or Intelligencer to the adverse partie: But such a one was the Primate of *Armagh*, not onely a Member of the Assembly, chosen by the joynt Votes of the whole House of Commons, but a Member at that time in such grace with the Assembly, that he was often alledged with great honour and respect both by the Assessors and others, especially in debating the Article of Christs descent into Hell.

Sixthly, *plia paridus leg & non*, one Swallow makes not a Summer, nor one act a habit; nor one link a Chain, nor one flower a garland, nor one rotten grain a corrupt Pomegranat; nor doth one Letter sent to *Wickham*, lying in the Road to *Oxon*, make a Spie or Intelligencer to *Oxford*, and more then one Letter the Doctor never dictated, and that also intercepted; how then can he be a Spie? For the Letter intercepted could give no intelligence to *Oxon*, being stayed at *London*.

Seventhly, Resolves of a Synod and conclusions *de fide*, are no secrets of State; neither is the imparting of them to a most religious, learned, and every way accomplished Bishop, betraying secrets to an enemy, but consulting an Oracle in Theological disputes of as great difficultie as moment.

Eighthly, Whereas it is said, that the Doctor confessed all the materiall points in the transcript, it is most untrue: for the main and onely materiall point concerning aspersions layd upon Members of the Assembly and Parliament, was never so much as put to the Doctor, much lesse confessed by him; and for the truth hereof, he appealeth to the whole Committee for Examinations.

Lastly, to return to thee, Sir *Britanicus*, *Cruicu*, or *Scoricu*, for thou art a man *omnium nominum & horarum*; tell me in good earnest, what is the Trade, or Profession, or Myserie, whereby thou livest? Is it not to be a Citie-Spie, and Intelligencer? And why may it not be as lawfull for the Doctor to send Theological Truths to *Oxford*, as for thee every week *Cruill Lyes* to all parts of the Kingdom? And because it is said, thou art either *Cormens*, or *Cornificius*, I very much entreat thee, in the last place, to dissolve this Dilemma or *Cornutum argumentum*.

Either

Either the Letter sent by the Doctor to the Primate of *Armagh*, contained in it matter of offence and scandal, or not; *Ad partes*, which of the horns wilt thou take? hold off; if thou sayest the Letter contained no matter of offence or scandal, thou sayest just nothing in the defence of the justice of the Committee or Parliament; if thou sayest that it contained any just matter of offence or scandal, and in that regard ought not to have been published to the disgrace of the Assembly or Parliament: Why did not those of the close Committee, when it was in their hands suppress it? Why did they send the originall Letter to *Oxford*, whereby it is now made publique, and exposed to the view of all men? Certainly, if the bare sending of that Letter to *Oxford*, make a man a Spie and Intelligencer, and guiltie of I know not what capitall Crime, as *S. Austine* argued against the Devills ambiguous oracles, *Sors ipsa referenda est ad sortem*, so I may truly say, and make it good by the *Recorders* logick and the Parliaments Censure, that those of the close Committee, who after they had perused the Letter and taken a Copie, delivered it to the Messenger to conveigh it with all speed to *Oxford*, deserve to be close committed, and sent by the Serjeant at Arms *Petri ad vincula*. *O utinam? nec enim lex justior ulla est, quam necis artifices arte perire sua.*

SECT. VI.

Aulicus truly relates the Doctors reasons alleadged against the New Covenant, in the open Assemblée.

“**H**E tells us of Doctor *Fewley's* exception against our Oath; *Brit. pag. 67.*
 “He framed some wished reasons and arguments, and pinned
 “them on the Doctors sleeve and would make them his, but they
 “are not satisfactorie enough.

I pray thee, *Britanicus*, shew us the long Pinne wherewith he pinned those reasons to the Doctors sleeve, reaching from *Christ-Church* or *All-Souls* in *Oxford*, to *Peter-house* in *London*; and because thy brow is made of the same Metall with that Pinne, go boldly to the house of Peers, and enquire of the Lord *Sey* and *Wharton*, and after into the house of Commons, and demand of *M. Rouse* and *White*, and lastly into the Assemblée, and ask of

Ans.

M. Case and Calamie, whether the Doctor did not openly propound those reasons in the Assemblée a fortnight before, that so often produced and much translated Letter was sent to the Primate of Armagh, out of which *Aulicus* transcribed those reasons *verbatim*. Yea, but these reasons are not sufficient enough, they were sufficient enough to convince them who took the Oath, and to confound thee, *Britanicus*: if they were insufficient, why all this while hast not thou or some of them discovered the weaknesse and insufficiency of them?

The Doctor could have alledged many other reasons, both against the Covenant in generall, and that clause in particular, which may be in due time produced after the former reasons have been any way impeached or infringed by any colourable answer: till then thy silence, and theirs whom it so deeply concerns to dissolve them, as that they may disengage themselves from perjurie, argues plainly they are to you unanswerable.

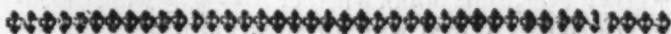
SECT. VII.

*Divers remarkable passages in the Assemblée of Divines,
related in the Letter to the Primate of Armagh.*

BEcause this Letter, or rather unsealed advertisement, sent to an eminent Member of the Assemblée, hath beene made as a Match anoynted with the *Brimstone* of the Adversaries malice; to kindle a fire of envie against the Doctor, which hath consumed his whole estate, and dazled the eyes of many of his Friends in the Assemblée, that they could not look upon him any more as a faithfull Fellow-builder, but rather as a *deceitfull Work-man*. I will here truly acquaint thee, Reader, with all those passages in that Letter, that any way reflect on the Assemblée.

After an *Encomium* of the Prolocutor for his speciall gift of praying, not so much *ex tempore*, as *de tempore*, rather to fish out the learned Archbishops judgement in those controverted poynts, then to satisfy his curiositie, the Doctor related three great disputes which held the Assemblée many days. The first, concerning the eighth Article of Religion; the second, concerning the eleventh; the third, concerning the second clause in the New Covenant. The first,

first, whether those words in the Article, (*The three Creeds ought thoroughly to be received and beleaved*) might stand. The second, whether in the definition of justification, the imputation of Christs active obedience as well as his passive ought to be mentioned. The third, whether those words in the New Covenant, *I will endeavour the extirpation of Poperie and Prelacie, that is, government by Arch-bishops, Bishops, &c.* shall passe without any qualification or addition of the words *papall or tyrannicall or independent*. The Assemblie voted affirmatively in all three, the Doctör in the two former concurred with them, but dissented in the latter: upon what grounds he concurred in the former and dissented in the latter, the ensuing Speeches made in the Assemblie will declare.



The first Speech concerning the eighth Article, before the Assemblie of DIVINES.

M. Prolocutor,

“ **T**HAT we may not *Penelopes telam texere & retexere*, doe and undoe; and that it may not be said
“ of our votes, as *Charles* the fifth spake sometimes of the
“ decrees at their Diets, that they were like *Vipers*, the
“ *latter always destroying the former*; What I shall hum-
“ blic offer to this Assemblie, shall be in confirmation
“ of our last vote concerning the three Creeds, read in
“ our Church. The exception of some of our learned
“ Brethren, are taken either at the *titles*, or the Creeds
“ themselves: Against the *titles*, that the *Nicene Creed* is
“ in truth the *constantinopolitane*; that the *Creed* which goeth
“ under the name of *Athanasius*, was either made by *Anasta-*
“ *sus*, as some affirm, or *Eusebius Vercellensis*, as our incom-
“ parable *Jewell* relates. | Certainly *Melesius* the Patriarch
“ of *Constantinople*, in his Epistle to *Iohn Donsa* resolves
“ negatively, *Athanasio falso ascriptum symbolum cum appen-*

*Apol. Ecl.
Ang. p. 2. 6. 12
divis. 1.*

"dice illo Romanorum Pontificum adulteratum luce lucidius con-
 "testatur: we contest that it is clearer than day light,
 "that this Creed is falsely father'd upon *Athanasius*,
 "and is adulterated by the adding of a clause inserted by
 "the *Roman Bishop*; and for that which is called the
 "Apostles Creed, the father who so christened it is un-
 "known. Hereunto I answer, that though the entire
 "Creed, which is read in our Churches, under the name
 "of the *Nicen*, be found *totidem verbis* in the *Constantino-*
 "politan; yet it may be truly called the *Nicen*, because
 "the greatest part of it is taken out of that of *Nice*. And
 "howsoever, some doubt whether *Athanasius* were the au-
 "thor of that Creed which beares his name, yet the
 "greater number of the learned of latter ages intitle him
 "to it; and though peradventure he framed it not him-
 "self, yet it is most agreeable to his doctrine, and see-
 "meth to be drawn out of his works, and in that regard
 "may be rightly tearmed his Creed. And for the third
 "Creed, although I beleeve not, that either the Apostles
 "joyntly or severally, dictated it: yet I subscribe to
 "Calvins judgement, who saith, that it was a summarie
 "of the Christian Faith, extant in the Apostles dayes,
 "and approved of by them. Howsoever, according to the
 "rule of *Aristotle*, *Loquendum cum vulgo, licet sentiendum*
 "*cum sapientibus*, we must use the language of the vulgar,
 "though we vote with wise men, and think as they doe.
 "And certaine it is, these three Creeds, for many hun-
 "dreds of years, have generally passed under the titles
 "of the *Nicen*, the *Athanasian*, and the Apostles. So much
 "for the titles. Against the Creeds themselves, the ex-
 "ceptions which are taken, either concern the form
 "of propounding the Articles, or the matter and do-
 "ctrine of them; concerning the manner of propound-
 "ing them, it is objected to be in too peremptorie a
 "way,

" way, under pain of damnation, and that they ought to be
 " thoroughly beleaved. To the former I answer with Leo,
 " where it is said, *Whoever holds not this Creed, shall perish* Vid. Vossium
 " everlastingly; It is understood of such as have capacity de 36 Symbo-
 " to understand it, and their consciences are convinced of lis.
 " the truth of it. To the latter, that *thoroughly* to beleave
 " it, signifies no more then *throughout*, and *entirely*, and
 " that not for the authoritie of the Creeds themselves,
 " but for the Scripture by which they are confirmed,
 " The exceptions against the matter or doctrine of the
 " Creeds, either concern the first Article, *God of God*,
 " or the Article about the *descent into hell*. For the first,
 " there can be no doubt at all of it, for the Sonne is of
 " the Father, and therefore the Father and Sonne
 " being God, it must needs follow, that Christ is God
 " of God, neither will it hence follow, that the Deitie
 " of the Sonne is of the Deity of the Father. For the ar-
 " gument holdeth not a *concreto ad abstractum*, *verbi gra-*
 " *tia*, it will not follow, *Deus passus est, ergo deitas passa*
 " *est*, God suffered, *ergo* the deity suffered: nor this,
 " *Maria est mater Dei, ergo est mater deitatis*; Mary is the
 " mother of God, *ergo* she is mother of the Deity. Yea
 " but Calvin saith, Christ is *autos theos*, God of himselfe;
 " the answer is easie, Christ is God of himselfe, *ratione*
 " *essentia*, but God of God, *ratione persona*. And where-
 " as it is objected, that if he be *Deus de Deo*, it must be ei-
 " ther *per productionem essentia*, or *communicationem*; by
 " the production, or communication of the essence:
 " though Beza, and other of our Divines stick not at
 " the latter phrase, yet it followeth not; for it is suffi-
 " cient to prove him God of God, that his person is
 " generated of the Father, and it is safer to say that hee
 " hath *communem essentiam cum patre*, then *communicationem*.
 " rather common then communicated. For the latter,
 " concerning

The first Speech, concerning the 8 Article

“ concerning descent into Hell, all the Christi-
 “ ans in the world acknowledge, that CHRIST some
 “ way descended into hell, either locally, as many of the
 “ ancient fathers, *Lasimer* the martyr, *Bilson* and *An-*
 “ *drews*, and *Noel* in his catechism (commanded to be
 “ taught in all Schools, soon after the publishing the
 “ 39 Articles expound it) or virtually as *Durand*, or
 “ metaphorically as *Calvin*, or metonymically as *Tile-*
 “ *nus*, *Perkins*, and this Assembly; and therefore no man
 “ need to make scruple of subscribing to the Article, as
 “ it stands in the creech, seeing it is capable of so many
 “ orthodoxall explications, and therein I desire that
 “ this Assembly in their aspersions would (after the ex-
 “ ample of the harmony of confessions) content them-
 “ selves with branding onely the popish exposition of
 “ this Article, which taketh hell for *limbus patrum*, or
 “ purgatory (Netherland regions, *extra anni solisque vias*)
 “ for any of the other foure interpretations, they are
 “ so far from being Hereticall, that it hath not bin pro-
 “ ved that any of them is erroneous.

M. Prolocutor,

The second
 Speech, to
 the eighth
 Article.

“ THOUGH there is nothing more tender then Con-
 “ science, every *scrupulus* there is more painful then
 “ *furculus in carne* a thorn in the flesh; & though nothing
 “ ought more now to be sought after, when not only *Christi*
 “ *seamlesse coat*, but his *mysticall body* is rent & torn asun-
 “ der, then *ἀλλήλων ἐν ἀγάπῃ*, and *ἀγάπῃ ἐν ἀλλήλοις* to seek
 “ the truth in love, and love in truth; and therefore I shal
 “ be most willing to any kind of reasonable *ωφελήματα*
 “ condescending, to give satisfaction to our learned bre-
 “ thren: yet on the other side, they may doe well to
 think

“ think of that *maxime* in the canon law, *corpis pars que*
 “ *discordat toti*, it is an unsound part which differs from
 “ the whole body, and not *nodos in scirpo querere*, to ex-
 “ cept against undoubted verities, and most warrantable
 “ expressions, such as have bin debated in this Article;
 “ namely, *Deus de Deo*, & *symbola recipi debere*: for these
 “ are the *lapides offensionis*, rocks of offence.

“ That Christ is *Deus de Deo*, God of God, is thus cleer-
 “ ly proved out of Scripture: whosoever is God and the
 “ Son of God, must needs be God of God; but Christ
 “ is God and the Son of God, *ergo &c.* But it hath bin
 “ objected, if he be God of God, then he must have his
 “ essence communicated to him from the Father, and
 “ so be *essentiatus a patre*, essentiated, or natured from
 “ the Father: this will not follow, no more then that
 “ *Socrates* is *essentiatus a Sophronisco*, but onely that he is
 “ *genitus a patre*, begotten of his Father, and so is *reci-*
 “ *piens essentiam*, Or *habens essentiam communicatam a patre*;
 “ which manner of speech is approved of by *Beza*, *filius est* At 14 Trini.
 “ *a patre per ineffabilem totius essentia communicationem ab* In ep. ad Polon.
 “ *aterno*: the Son is from the Father by an unspeakable
 “ communication of his whole essence from eternity:
 “ and *Symlerus*, *non negamus filium habere essentiam a Deo*
 “ *patre, sed essentiam genitam negamus*: we do not deny
 “ that the Son hath his essence from God the Father, but
 “ we deny that the essence is begotten, and why should
 “ we boggle at this phrase, when our Lord himself ac- John 5. 26.
 “ knowledgeth, *Ioh. 5. 26. omnia mihi data sunt a patre meo*,
 “ & *pater dedit filio habere vitam in se*, all things are given
 “ me of my Father? Neither doth this any way contra-
 “ dict *Calvin* his *autotheos*, God of himself; which form
 “ of expression, though some protestants as well as pa-
 “ pists have excepted against, yet I am of *Whitakers*
 “ mind, in his answer to the 7th reason of *Campian*, that

Rom. de temp.
88.

“ it is verissime & satisfissime dicitur, most truly and reli-
 “ giously spoken; *nam si ex se Deus non est, omnino Deus*
 “ *non est*: for if he be not God of himself, he is not God
 “ at all: let St *Augustine* be the umpire, and reconcile
 “ both, *Christus ad se Deus, dicitur ad patrem filius*; Christ
 “ may be considered two wayes, either absolutely, and
 “ so he is *Deus ex se*, God of himself, as the Father is
 “ and the holy Spirit; or relatively, as *filius*, and so he
 “ is *Deus de Deo*, as he is the Son, so he is God of God:
 “ yea but these phrases may be taken in an ill sense, and
 “ so may all the Articles of the Creed, as you may see in
 “ the Parisian censure set out by the Jesuits, may so may
 “ the whole Scripture, as St *Peter* teacheth us, which
 “ *enim si quis sciam* the ignorant *Stunstable* pervert what then,
 “ must we weed up all the flowers of Paradise, because
 “ hereticks, like spiders, suck such juice out of them
 “ which they turn into poyson?

“ 2. For the other expression [*ought to be received*] as I
 “ conceive, it may be thus justified. Whatsoever articles
 “ may be firmly and evidently proved out of scripture,
 “ *ought to be received* and beleaved, art. 6. But such are all
 “ the articles of these three Creeds, *ergo* &c. 2. Those
 “ to whose office and function it belongs, to declare and
 “ teach the people of God, what they may and ought
 “ to receive and beleave, may use this expression. But it
 “ appertains to the office of the Pastors of the
 “ Church, especially met at a Synod for that end, to
 “ teach the people of God what they ought to receive
 “ and believe, *ergo* &c. 3. That form of words which
 “ hath bin used in Synods, held in the purest times, and
 “ is at this day used, not only in the harmony of all
 “ protestant confessions (as was shewed by a learned
 “ brother) but every day in most approved sermon, may
 “ be retained. But such is this form, *recipi & credi debere*,
 “ *ought*

" ought to be received and beleevd, *ergo, concil. Carth. 1.*
 " *Cacilius a Bilta dixit, quom. rem fugere ac vitare debe-*
 " *mus, & a tanto scelere nos separare, said, which thing we*
 " ought to shun and avoyd, and to keep our selves from
 " so great a sin: *Concil. Elib. cap. 12. Lapsi in harefin ad*
 " *ecclesiam recurrentes incunctanter recipi debent; peniten-*
 " *tia iis non est deneganda, Concil. Neo. can. 1.* Those
 " that are fallen into heresie, returning to the Church,
 " ought readily to be received, repentance is not to be
 " denied unto them. *Presbyter machus ab ecclesia pelli*
 " *debet, an incontinent presbyter ought to be driven from*
 " the church. *Conc. Lavd. quod non oporteat angelos*
 " *invocari, that we ought not to call upon Angels. & can,*
 " *59. quod non oporteat libros non canonicos legi in eccle-*
 " *sia, that books that are not canonicall, ought not to be*
 " read in church. But our acute and learned brother
 " demandeth, *qua fide recipiendi sint hi articuli, ecclesiastica*
 " *an divina?* with what kind of faith, humane or divine?
 " I answer, at the first propounding of them, if we have
 " nothing to say against them *fide ecclesiastica, or humana,*
 " by a humane faith, or the faith of the church, out of
 " reverence to our mother the church; but after we have
 " examined them and compared them with Scriptures,
 " then *fide divina,* by a divine faith: as the *Samaritans* at
 " the first believed, *fide humana* by a humane faith; upon
 " the relation of the woman; but afterwards, when they
 " heard Christ himself, and saw his miracles, *fide di-*
 " *vina.*

11. thirdly, perfect and inherent, of which, *Heb. 12.*
 23. The first, is the righteousness by which wee are
 justified; the second, by which wee are sanctified; and
 the third, by which wee are glorified. The first con-
 sisteth as well of Christs active as his passive obedi-
 ence, and in the imputation thereof by faith consisteth
 the essence of our justification, which may be thus de-
 fined: *an act of God, whereby he acquitteth every penitent*
and beleeving sinner, by not imputing to him his sins, and
imputing to him the perfect satisfaction and righteousness
of Christ. Every part of this definition may be proved
 by clear testimonies of Scripture; and besides, it hath
 that ~~Kerrish~~ certain mark or touch-stone of a true de-
 finition, that it meeteth with all doubts, and confronteth
 all errors broached against the nature of justification: first,
 the error of the Libertines, by that clause, *every peni-*
tent: secondly, of the Antinomians, in the clause, *not*
imputing their sinne: thirdly, the Socinians, in the clause,
perfect satisfaction: and lastly, the Arminians and Pa-
 pists, in the last clause, *imputing Christs righteousness*, no
 habit or act of ours, no, nor the act of faith. The testi-
 monies of Scripture, because they are readie at hand
 to every one, I shall forbear to quote at this present;
 and conclude with culling out of some passages of the
 ancient Fathers, the rather to confound our Romish
 adversaries, who putting on a brazen face, challenge the
 champions of our Faith to produce but one testimo-
 nie of any Divine or Doctor of the Church, who
 taught, that a man was justified by another mans righ-
 teousnesse, before *Calvin* or *Luther*. We accept of the
 challenge, and alledge first *Justin Martyr*, *2. 1. 1. 2.*
Justin Martyr, 2. 1. 1. 2. *Justin Martyr, 2. 1. 1. 2.*
Justin Martyr, 2. 1. 1. 2. O the inestimable and unex-
 pected mercies of God! The transgression of many

The definition
 of justifica-
 tion.

Justin Martyr
 Justin Martyr
 Justin Martyr
 Justin Martyr
 Justin Martyr

The second Speech concerning the 11 Article,

“ is hid in one righteous One, and the righteous-
 “ nesse of One acquitteth many. *Jerom, ut nos efficeremur*
 “ *justitia Dei in ipso, non nostra, nec in nobis*: that we might
 “ be made the righteousness of God in him, not ours,
 “ nor in us. *August. serm. 6. de verb. Apost. Videte duo,*
 “ *justitia Dei, non nostra; in ipso, non in nobis*: observe two
 “ things; it is Gods justice, not ours; and in him, not in
 “ us. *Et tract. 3. in Iohan. Omnes qui ex Adam in peccato,*
 “ *peccatores, omnes qui per Christum justificati, just; non in se,*
 “ *sed in illo*: all that are justified by Christ, are just, not
 “ in themselves, but in him. *Et in Psal. 21. Mors Christi*
 “ *morte fugatur, & Christi nobis justitia imputatur*: our
 “ death is put to flight by Christs death, and Christ his
 “ righteousness is imputed to us. *Bernard. ad Atil.*
 “ *Temp. c. 12. Ade peccatum imputabitur mihi, & Christi*
 “ *justitia ad me non pertinebit*? Adams sin is imputed
 “ to me, and shall not Christ his righteousness belong
 “ to me? *Et Sermon. 61. in Cant. Nempe factus es tu mihi,*
 “ *Christe, justitia à Deo: nunquid mihi verendum, ne una ambo-*
 “ *bus non sufficiat? non est pallium breve, quod non possis operire*
 “ *duos; & te pariter & me operiet larga & aeterna justitia*:
 “ thou, O Christ, art made righteousness unto me from
 “ God: need I fear lest thy righteousness, being but
 “ one, cannot suffice us both? it is no short or scantie
 “ cloak or garment, that cannot cover two; thy large and
 “ eternall justice or robe of righteousness, shall cover
 “ both thee and me.

The second
 Speech, to
 the eleventh
 Article.

M. Prolocutor,

“ **T**udicious and devout *Calvin*, alluding to the words
 “ **L**of the Prophet, let us draw water out of the wells
 “ *of salvation*, saith, *nusquam legimus reprehensos qui nimi-*
 “ *lusque*.

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"unde puteo aqua viva hauserint: none ever were found
 "faul with, for drawing too much out of the well of
 "life. Sith then we have free libertie to draw, and the
 "water is so precious and soveraign, the well so full and Cypri. de ces.
Dom.
 "exuberant, that, as S. Cyprian speaketh, *quantum fidei capacis*
 "affirmus, *santum gratia inundantis haurimus*, we take up
 "so much grace as our faith can hold or receive. I pro-
 "fesse, for my owne part, I had rather draw more out
 "of this well then lesse: they who are onely for the im-
 "putation of Christs passive obedience, seem to me to
 "draw but one bucket full: but they who are for the impu-
 "tation of both, two: the former draw from thence only,
 "presium redemptionis, the price of our ransome; the o-
 "ther, *meritum eterna vite*, the merit of eternall life.
 "But to leave all rhetoricall expressions, and handle
 "this subtile question logically and scholastically.

"First, we are to take notice of a double obedience of
 "Christ: a generall, which he performed to the whole
 "law through the whole course of his life: a speciall,
 "which he performed to that particular command of
 "his Father, to lay down his life for his sheep.

"Secondly, when we speak of this generall and spe-
 "ciall obedience of Christ (which some tearme active
 "and passive; though it be most true which Bernard saith,
 "Christus in vita habuit actionem passivam; in morte passi-
 "onem activam: Christ in his life performed a passive
 "action; in his death he sustained an active passion. It
 "is confessed on all hands; that both are necessarie to
 "justification, & that Christ performed both for us; but
 "then we must distinguish of this tearme, for us; for it
 "may either signifie *bono nostro*, only for our good and be-
 "hoof, or also *loco nostro*, in our stead and place; that
 "Christ satisfied the punishment of the law, and fulfilled
 "all the precepts thereof for us; that is, for our bene-

"fit,

" fit, is not denied by any: and therefore those texts, *puer*
 " *natus est nobis, & oportet nos implere omnem iustitiam, &*
 " *factus est sub lege ut eos redimeret;* to us a Child is
 " borne, and so we ought to fulfill all righteousnesse,
 " and he was made under the law, that he might redeem
 " those that were under the law, and the like might be
 " spared; they are like the *Lacedemonian* swords, too thore
 " to reach their adversaries. But that he fulfilled the
 " law, *loco nostro*, in our stead and place, that's denied by
 " *Piscator* and *Tilenus*; who conceive that the passive obe-
 " dience only is imputed to us, *et implet utramque*
 " *paginam*, not the active. Their principall reasons
 " are.

Piscator and
Tilenus.
Obj.

" First, Christ as man, being a creature, was bound
 " to fulfill the law of his Creator for himselfe, other-
 " wise he had not been *sacerdos inculpatus*, a high Priest
 " without blame, neither would his sufferings have
 " steaded us: but, being an innocent man, he was not
 " bound to satisfie for the breach of the law: that there-
 " fore is to be allowed to us which he did undergoe in
 " our stead.

" Secondly, the Scripture attributeth our redemp-
 " tion and reconciliation to the blood of Christ;
 " *Christ's blood cleanseth us from all sin, 1 Io. 1, 9, and 6.*
 " *Christ gave his flesh for the life of the world.*

" Thirdly, he that is freed from the guilt of all sins,
 " of omission as well as commission, is to be reputed, as
 " if he had fulfilled the law: for *idem est esse iustum &*
 " *insontem*, it is all one to be a just and an innocent man.
 " But by the imputation of Christ's passive obedience
 " we are freed from the guilt of all sin, as well of omissi-
 " on as commission, *ergo* &c.

" Fourthly, if Christ's active obedience be imputed
 " to us, then there needs no remission of sins, for he
 " who

“ who is esteemed to have fulfilled the law, needs no
“ forgiveness for the breach it.

“ Fifthly, those who are freed from eternall death,
“ of necessitie attain everlasting life: but by the impu-
“ tation of Christs passive obedience, we are freed from
“ eternall death: *ergo*, by it we obtain everlasting
“ life.

“ To the first, a three-fold answer may be given. First,
“ that Christ, in regard of his hypostaticall union, was
“ freed from all obligation of law, which otherwise had
“ layen upon him, if he had been meer man. Secondly, ad-
“ mitting that Christ, as man, after he had taken upon
“ him our nature, was bound to fulfill the law for him-
“ self; yet because he freely took upon him our na-
“ ture, and consequently this obligation for us, his dis-
“ charging it shall accrue to us: as if I freely enter into
“ bond for another mans debt; if I discharge the bond,
“ I both release my self and my friend. Thirdly, we must
“ distinguish of a publike person and private; what a
“ man doth as a private person, belongeth only to him-
“ self; but what he doth as a publike person, to himself
“ and others.

Sol. 1.
Obj.

“ To the second I answer, that either the blood & death
“ of Christ are taken by a *Synechdoche*, for his entire o-
“ bedience, it being the *corona* and crown of all; or that
“ salvation and life is attributed to it, because it me-
“ rited for us the imputation of Christs active obedi-
“ ence also.

Sol. 2.

“ To the third, he that is freed from sinne of omissi-
“ on is in the state of an innocent, but not of a just man:
“ he is indeed freed from all punishment, yet be-
“ cause he hath not actively fulfilled the law in the
“ course of his life, he hath no good title to eternall
“ life: by the law, *hoc fac & vives*, doethis and thou shalt

Sol. 3.

“ live, he that is guiltie of no sin of omission, is equivalent to a just man, *quoad liberationem à poena*, but not *quoad meritum aeternae vitae*, in regard of freedom from punishment, but not in regard of the meriting eternall life; *secundum quid, non simpliciter*, in some respects, not simpliciter.

Sol. 4.

“ To the fourth, Christs righteousness cannot be imputed to us, before we are assoyled of our sinnes. For it is not righteous with God, to accompt him righteous, who hath no way satisfied for his sinnes, neither by himselfe nor other: the captive must be first freed, before he be advanced to honour.

Sol. 5.

“ To the fifth, though it follow by the connexion of the causes of our salvation, that whosoever is freed from eternall death, is stated in eternall life: yet it doth not follow that there is the same cause of both: as for example, if you open the leaves of a window, the sunne-beams shine into the roome; yet there is not one and the selfe same cause of opening the window, and the immision of the beams.

“ Thus I have handled the poynt, *ἀναγκασιωδῶς*, by way of confutation: now *κατασκευαστικῶς*, by way of confirmation, I set to the proof thereof.

“ First, if justification be a distinct thing from redemption and satisfaction: then the imputation of Christs meer passive obedience will not suffice for our justification: but they are distinct things, *Mat. 9, 24. He shall make an end of sin, he shall make reconciliation for iniquitie, and bring in everlasting righteousness.* 1 Cor. 1, 30. He is made to us, *righteousnesse, and sanctification, and redemption.*

“ Secondly, that which is imputed to us, is called righteousness, and *δικαιοσύνη*, *Rom. 5.* but meer passive obedience makes not a man righteous, but only patient, *ergo, &c.*

” Thirdly, the

“ Thirdly, the fulfilling of the ceremoniall law is a
 “ different thing from Christs passive obedience; but
 “ that is imputed to us, by the reason which our adver-
 “ saries bring, because Christ did not that for himself,
 “ in regard he had no sin; whereof all those legall acts
 “ were a kind of confession: and therefore it must be al-
 “ lowed to us.

“ Fourthly, If part of Christs active obedience be
 “ imputed to us, why not the whole? But the adversaries
 “ confesse, that Christs voluntarie submitting himself
 “ to death, and offering up himself for a sacrifice to
 “ God (which are parts of his active obedience) are
 “ imputed to us: for otherwise his bare sufferings had
 “ not been meritorious. *Ergo*, his whole active obedi-
 “ ence is imputed to us.

“ Fifthly, unlesse Christs actuall fulfilling of the law
 “ be imputed to us, we are debarred of eternall life,
 “ which is promised to none but such who in them-
 “ selves or by Christ have fulfilled the law; according
 “ to those texts, *fac hoc & vives: & si vis ad vitam in-*
 “ *gredi, serva mandata*: doe this and thou shalt live, and
 “ if thou wilt enter into life, keep the Commande-
 “ ments.

“ If Christ were not bound to fulfill the law for him-
 “ self, upon our adversaries own ground, his fulfilling
 “ the law must be imputed to us: but he was not bound
 “ to fulfill the law for himself. First, because he was not
 “ *persona humana, & lex datur persona, non natura*; Christ
 “ was not a humane person, and the law is given to the
 “ person, not to the nature. Secondly, because as Son of
 “ man, he is Lord of the Sabbath, and so of the law.
 “ Thirdly, because he is the King of the Church, to
 “ prescribe lawes to his subjects, not to himself, and
 “ all power is given to him both in heaven and earth.

“ Lastly, because no man will say, that Christ in heaven
 “ hath any obligation upon him, yet there he hath his hu-
 “ mane nature : that nature therefore, as in him it was
 “ hypostatically united to the deitie, was free from all
 “ tie in regard of himselfe ; what he engaged himself was
 “ for us, and to be allowed on our accompt.

M. Prolocutor,

The third
 Speech, to
 the eleventh
 Article.

“ **A**S S. Gregorie said, *plus debeo Thomæ, quam Petro*, I
 “ am more indebted to *Thomas* then *Peter*; because
 “ his doubting of Christs resurrection occasioned a
 “ more sensible demonstration thereof then otherwise
 “ we should have had : so truly I may say, we are much be-
 “ holding to him, who first moved the scruple concern-
 “ ing the imputation of Christs sole satisfaction; for it
 “ hath occasioned the resolution, not onely of that
 “ doubt, but of many other concerning the *communica-*
 “ *tio idiomatum*, the effects of the hypostaticall union,
 “ the nature of the law, and the faithfuls title to hea-
 “ ven.

“ It is true, there hath been some *clashing* among the
 “ worthie Members of this Assemblie : but it hath been
 “ like the collision of steel and flint, whereby have been
 “ struck out many sparks of divine and saving truth.
 “ Nothing seemeth to me now to hinder the putting the
 “ question to the vote and determining it *ex voto*, ac-
 “ cording to our desire, but the vindication of it from
 “ aspersions cast upon it by foure sorts of miscreants,
 “ the *Antinomians*, the *Papists*, the *Arminians*, and *Socini-*
 “ *ans*.

“ First, the *Antinomians* object, if Christs active
 “ righteousness be imputed unto us, then are not we
 “ bound to keep the law, because Christ hath kept it for
 “ us.

“ This

“ This objection may be assoyled with a double answer : first, that this active obedience of Christ is imputed to none but true penitents. For though repentance be no cause of our justification, yet it is *conditio requisita in subiecto*, a condition required in the subject, and to beleieve the remission of our sins, by imputation of Christs satisfaction and righteousness without a sincere and serious purpose to forsake all our transgressions, and walk in newnesse of life, is an act, not of Faith, but of presumption. Secondly, I grant, that Christs righteousness being imputed to us, we are not bound to fulfill the law *hoc nomine* to justify us before God, or procure us a title to the Kingdom of Heaven : but for other ends, namely, to glorifie God, obey his will, to testifie our thankfulness to our Redeemer, to shew our faith by our works, to make our election sure to our selves, to adorn our profession with a holy conversation, to avoyd scandal, and avert Gods judgements.

“ Secondly, the *Papists* object, if Christs active obedience be imputed to us, then either the whole, or a part of it : not a part, for that will make us righteous but in part : not the whole, for then no other should have share in it, but our selves ; and everie particular beleever should be as righteous as Christ himselfe and everie one as another.

“ But this objection may be assoyled by a three-fold answer. First there is a double *totum* or whole, *totum extra quod nihil est*, & *totum cui nihil deest* ; a whole out of which there is nothing, as the whole water is in the basin, and a whole to which nothing is wanting, as the whole soul is in every part of the body ; for the soul is *tota* in *toto*, and *tota* in *qualibet parte*. Christs

The third Speech concerning the 11 Article,

“ whole obedience in the first sense is imputed to us,
 “ not in the second. 2. All believers, according to the
 “ speech of Luther, are *aque iusti ratione iusticie imputate*,
 “ equally just in respect of imputed justice, though not
 “ *inherentis*, of inherent; in respect of passive, not active
 “ righteousness. Thirdly, *aque pronunciamur iusti, ut*
 “ *Christus*; we are equally pronounced just, as Christ;
 “ that is, we are as truly acquitted and absolved as he;
 “ *sed non pronunciamur aque iusti*, but not pronounced e-
 “ qually just: for his justice was inherent, ours imputed;
 “ his from himself, ours from him; his of infinite
 “ worth, sufficient to justify all believers; ours of finite,
 “ and sufficient only for our selves.

“ The Arminians object, *if vñ credere*, or the very act
 “ of believing justify us, then not Christs imputed
 “ righteousness. But the very act of believing justifieth,
 “ as the Apostle saith, *Abraham* believed, and it was
 “ counted to him for righteousness. To this, I an-
 “ swer, that saith may be considered either *ratione*
 “ *actus*, or *ratione objecti*, in regard of the act, or of
 “ the object. Faith justifieth not *rationeactus*, for
 “ then some work should justify; but *ratione objecti*,
 “ not in regard of the act, but in regard of the object;
 “ as the spoon feeds the child, in regard of the milk in
 “ it; and the chirurgions hand heals, in regard of the
 “ playster he applies: those that were healed by looking
 “ upon the brazen serpent, were not cured by the sharp-
 “ ness of their sight, for the purblind were as well hea-
 “ led as the sharp-sighted, but by a supernaturall vertue
 “ at that time given to the object, the brazen serpent, a
 “ type of Christ.

4. “ The *Socinians* object, God doth not justify man
 “ by an act of injustice: but it is injustice to punish one
 “ man for another, or attribute one mans righteousness

“ to

to another : for, *juſtitia eſt ſuum cuique tribuere*, it is the
 office or property of juſtice to give to every man his
 owne; therefore we are not juſtified by the imputati-
 on of Chriſts active or paſſive obedience. But this
 objection may be aſſoyled with a double anſwer. Firſt
 it is not againſt juſtice, but agreeable to juſtice, to
 lay the debt or penalty of one man upon another, in
 caſe that one man voluntarily undertake for the other,
 and becomes his ſurety : as it was juſt to lay *Cimon* in
 the gaol for his father *Miltiades* debt, after he ingaged
 himſelf for it, and made it his own : neither was it un-
 juſt to put out one of *Zaleuchus* his eyes for his ſons
 adulterie, after hee undertook to ſatiſſie for his
 ſon, and to ſave him one eye, who otherwiſe ſhould
 have loſt both. Secondly when God imputes Chriſts
 righteouſneſſe unto us, he gives us our own, namely,
 that which Chriſt hath purchaſed for us by his death :
 and ſecondly in regard of our union with Chriſt,
 whatſoever is Chriſts in this kind, is ours, and Ro. 5.
 he that hath given Chriſt to us, hath given his righte-
 ouſneſſe alſo.

M. Prolocutor,

The Roman orator in his oration *pro Sexto Roſcio* The fourth
Amerino writeth of *Cains Fimbria*, that he indicted ſpeech to the
Q. Scaevola upon a ſtrange point, that he would not eleven Ar-
 ſuffer himſelf to be ſlain out-right by him, *diem Sca-*
vola dixit, quod non totum telum corpore recepiffet; accu-
 ſed *Scaevola*, for not receiving his whole weapon into
 his body : methinks ſome of our brethren put in a
 like bill againſt us, that we ſuffer them not to have a
 full and fair blow at us; *quod non tota tela argumentorum*
recipiamus, that we receive not the weapons of their
 argu-

" arguments whole & entire, I will therefore propound
 " their arguments, as neer as I can remember, in their
 " own words to the best advantage, and then return a
 " punctuall answer unto them. If any of their *arrows*
 " be headed, if any of their *swords* be keen edged and
 " sharp pointed, if any of their arguments have *acumen*
 " & *robur*, sharpnesse and strength, they are these five
 " following.

Obj. 1.

" Every humane creature is bound to fulfill the Law
 " of God for himself *jure creationis*, by the right of
 " creation. But Christ is a humane creature, *ergo* he was
 " bound to fulfill the Law of God for himselfe, and con-
 " sequently he fulfilled it not in our stead.

" To the consequence inferred upon the conclusion
 " of this Syllogism, I have spoken heretofore. I now
 " answer to the Syllogism it self, by distinguishing of
 " *humana creatura*, a humane creature, which may be ta-
 " ken either *ratione naturæ* onely, or *ratione personæ* also;
 " which may be so tearmed, either in regard of the na-
 " ture, or the person: every humane creature *ratione*
 " *naturæ & personæ*, that is, such a creature as hath not
 " only humane nature but a humane person also, is
 " bound to fulfill the morall Law for himselfe: but Christ
 " was not so; he had a humane nature, but no humane
 " person. Now we know, *Lex datur personæ*, the Law is
 " given to the person, Thou shalt doe this, or thou shalt
 " not doe that.

Obj. 2.

" In the account of the law, and all judiciarie pro-
 " ceedings, it is all one to be *insons & iustus*, to be guilt-
 " lesse and righteous: but by the imputation of Christs
 " satisfaction we are accompted guiltlesse before God:
 " *ergo* righteous and fully justified.

" I answer: There are two sorts of causes in courts of
 " justice, criminall and civill: in criminall it is true,

idem

“ *idem est esse infontem & justum*, it is all one to be accounted innocent, and just : but not in civill, where justice hath a respect to reward : and in that regard, a guiltlesse man is not necessarily a just man, that is, a deserving man. It was not sufficient for *Demoſthenes* to plead for *Ctesiphon*, that he was a harmelesse man, and therefore ought in justice to have the crown, but he proves that he was a deserving man, and by the law ought to have it as his due.

“ Thirdly, Justification is a judiciary act opposite to condemnation ; but imputation of active obedience is no judiciary act opposite to condemnation, *ergo, &c.*

Obj. 3.

“ God is said to be a righteous judge, not only in respect of inflicting punishment rightly, but also in conferring rewards and crowns of glory : & justification hath respect to both, for there are two questions put to us at Gods tribunall ; first, what hast thou to say for thy self, why thou shouldst not be condemned to hel torment? the answer is, I confesse I have deserved them by my sins ; but Christ hath satisfied for me : the second question is, what canst thou plead why thou shouldst in justice receive a crown of glory, sith thou hast not fulfilled the law ? the answer is, Christ hath fulfilled the law for me : both these are expressed by *Anselm* in his book *de modo visitandi infirmos ; si dixeris, meruisti damnationem ; dic, Domine, mortem Domini nostri Iesu Christi obtrando inter me & mala merita mea ; ipsiusque meritum offero pro merito, quod ego debuisssem habere, nec habeo ;* if he, saith thou hast deserved damnation, answer thou, I set Christs death between me and my ill deserts, or wicked works, and I offer his merit for that merit which I should have, but of my self I have not.

Sol.

“ Fourthly, all they who are freed from the guilt of

Obj. 4.

“all sins of omission as well as commission, are accounted as absolutely righteous before God: but by the imputation of Christs meer passive obedience we are freed from the guilt of all sins, of omission as well as commission, *ergo, &c.*”

Sol.

“Answer: This argument is a plain fallacie *a dicto secundum quid ad simpliciter*, from that which is said to be so in some respect, to that which is simpliciter so: he that is free from the guilt of the sin of omission, is as if he were righteous *secundum quid*, in some respect, that is, in regard of punishment and guilt, but not as a righteous man simpliciter, who hath a good title to a crown of glorie. For the taking away of guilt doth not necessarily put merit. Adam at the first moment of his creation was guiltlesse, yet had no merit which he might pretend as a title to the Kingdom of Heaven.”

Obj. 5.

“Fifthly, every doctrine of Faith ought to be founded upon Gods Word; but our pretending a title to the Kingdom of Heaven, by the imputation of Christs active obedience, hath no foundation in Gods Word, *ergo, &c.*”

Sol.

“It hath foundation in Gods Word; namely, in these texts, *fac hoc & vives*; *si vis ad vitam ingredi, serva mandata*, doe this and thou shalt live; and if thou wilt enter into life, keep the commandments: and we establish the law by faith; and these shall walk with me in white robes, for they are worthy: upon these foundations we build this sort for truth; none may enter into the Kingdom of Heaven, who have not some way fulfilled the law (*fac hoc & vives*) and that in the rigour thereof, exactly and perfectly; but all true beleevers enter into the Kingdom of Heaven; and I subsume (they have not fulfilled the law exactly and

“per-

perfectly in their own persons.) *Ergo*, they have fulfilled it by their suretie. Christ his fulfilling the law therefore is imputed to them.

Concerning the resolve of the Assemblie, that the whole obedience of Christ is imputed to everie beleever.

M. Prælocutor,

THE expresion agreed upon by the Assemblie, seemes liable to three exceptions, redundancie, deficiencie, and noveltie: redundancie, in the word *whole*; deficiencie, in the word *obedience*; and noveltie, in the word *imputed*: as *Tertullian* saith of the serpent, *quot colores tot dolores*; so we may say here, *quot litteræ tot licuræ*.

The fifth
speech to the
eleventh Article,

The first exception is of redundancie: for within the accompt of the *whole* obedience of Christ commeth his obedience to the ceremoniall law, which yet is not imputed to us, because we ought no obedience to it; it was no part of our debt, and therefore our suretie his laying it down commeth not upon our accompt.

The second exception is of deficiencie in the word *obedience*, for it falls short of that which is imputed to us. For Christs originall righteousnesse is not comprised under either his active or passive obedience; yet that also must be imputed to us, as *Beza* elegantly demonstrateth, putting the case thus: we were accomptable to the divine justice for three things, originall corruption, sins of omission, and sins of commision.

To this three-fold maladic a three-fold remedie

" was to be applied : to our originall sins, Christs ori-
 " ginall righteousness : to sins of omission, Christs
 " active : to sins of commission, his passive obedience.
 " It the accuser of the brethren article against us at
 " Christs bar, thou wert conceived and born in sin : the
 " answer is, but my mediators conception and birth
 " was without sin ; if he article, thou hast omitted many
 " duties of the law : the answer is, Christ hath fulfilled
 " the law for me ; if he article in the third place, thou
 " hast committed many actual sins against the law : the
 " answer is, Christ hath satisfied for them by his death
 " and passion.

" The third exception is of novelty : for the impu-
 " tation of Christs active and passive obedience was ne-
 " ver defined for *dogma fidei*, a doctrine of faith, till the
 " Synods held at *Gap* and *Privase* in our memorie. But
 " these aspersions may be easily washed away thus.

" First, though we were not bound to the ceremoni-
 " all law, yet the *Jewes* were : to whom this obedience of
 " Christ was necessarily to be imputed, and this seemeth
 " to be the decision of the Apostle, *Gal. 4, 4. Made un-
 " der the law, to redeem them that were under the law.*

" Secondly, though Christs originall righteousness
 " were most requisite in him to qualify him to be both
 " our high Priest and sacrifice, that he might be an im-
 " maculate lamb and an high Priest separated from
 " sinners ; and though this originall righteousness hath
 " influence into our birth, to cleanse it : yet as *Rivetus*
 " acutely observeth, it was not properly the work of
 " Christ, but of the holy-Ghost sanctifying him in the
 " womb, and in that regard not to be imputed to us as
 " any act of our mediator.

" Thirdly, though in the Synods above named the
 " controversies which arose about this point, first be-
 " tween

between *Piscator* and *Rivet*; and after between *Moulin*
 and *Tilenus*, were determined; yet the doctrine it self
 was much more ancient: For besides the testimonies
 of *Bernard*, *exhortas. ad templ. Chrys. 2 Cor. 5. Aug.*
 in *Psal. 21.* and *Justin Martyr* in *quæst. heretofore* al-
 ledged by me, *Tilenus* himself confesseth that it was
Luthers opinion: and *Calvin* is expresse for it, in *ep. ad*
Rom. 3. v. 31. Cum ad Christum ventum est, in eo invenitur
exacta legis justitia quæ per imputationem fit nostra;
 when we come to Christ, in him we find the exact
 justice of the law, which by imputation is made ours.
 And so is *Peter Martyr*, in *ep. ad Rom. c. 8. Iustitia Christi*
qua lex impleta fuit, illorum jam est justitia, & illis à Deo
imputatur: Christ his righteousness, by which the
 law is fulfilled, is now their righteousness, and impu-
 ted to them by God. And *Ursin. Catech. Perfecta satis-*
factio, justitia & sanctitas Christi mihi imputatur: Christ
 his perfect satisfaction, justice and holiness, is impu-
 ted to me. And *Hemmingius de justif. art. 2. Justificatio*
hominis est credentis in Christum absolutio à peccato propter
mortem Christi, & imputatio justitiæ Christi: justifica-
 tion is the acquitting of a beleever from sinne for the
 death of Christ, and the imputation of Christs righ-
 teousnesse. And the *Magdeburgenses, Cent. 1. l. 2.*
Iustitia, quam Deus impio imputat, est totum opus quod
Christus mediator noster pro toto genere humano præstitit:
 all which Christ our mediatur did for all man-
 kind is the righteousness which God imputeth to
 a sinner.

But here me thinks I heare those who are most active
 in the Assembly for the imputation of the meer pas-
 sive obedience of Christ, like the Tribunes among the
Romans, obnunciare & intercedere. that they may hinder
 and stop the decree of the Assembly, alledging, that
 though

" though some of the ancient Fathers, and not a few of
 " the reformed Doctors cast in their *whise stone* among
 " ours: yet that we want his suffrage, who alone hath
 " the turning voice in all debates of this kind, and that
 " according to our protestation made at our first meet-
 " ing we ought to resolve upon nothing in matter of
 " faith, but what we are perswaded hath firm and sure
 " ground in Scripture: and howsoever some texts have
 " been alledged for the imputation of both active and
 " passive obedience, yet that at our last sitting they were
 " wrested from us, and all inferences from thence cut off,
 " all the re-doubts & forts built upon that holy ground
 " *sleighted*: it will import therefore very much those
 " who stand for the affirmative part to *recruit* the *forces*
 " *of truth*, and *make up the breaches in our forts* made by the
 " adversaries batteries.

Arg. 1.

" First, our first fort is built upon *Rom. 5. 18, 19.*
 " after this manner: if we are made righteous by the
 " obedience of Christ, his entire obedience must needs
 " be imputed to us. But we are made righteous by the
 " obedience of Christ, as the Apostle affirmeth in the
 " text quoted. Therefore Christs obedience must needs
 " be imputed to us.

Resp.

" In this fort they make a breach thus: by obedience
 " the Apostle here understandeth that speciall obedi-
 " ence which Christ performed to the commandement
 " of his Father, for laying down his life for his sheep;
 " of which the Apostle speaketh, *Phil. 2. 8. He became obe-*
 " *dient to death, even to the death of the crosse*: therefore this
 " text maketh nothing for the imputation of Christs
 " active obedience.

Replic,

" But first, the breach is thus repaired: the word in
 " the former verse is not *ἡμῶν*, but *αὐτοῦ*, which is ne-
 " ver

“ ver taken in Scripture for suffering, or meer passive
“ obedience.

“ Secondly, the Apostle saith, *loc. supra. cit. many are*
“ *made righteous*; and *righteousnesse* came upon all to *justi-*
“ *fication of life*; and Christ is the end of the law for
“ *righteousnesse*, and the abundance of grace, and gift of
“ *righteousnesse* shall reign by one Jesus Christ: but no
“ man is said to have justification of life, or abundance
“ of grace, and the gift of *righteousnesse*, or to be made
“ *righteous*, by suffering only: for the willing undergo-
“ ing of punishment satisfieth the law but in part; it
“ denominateth a man patient, but not absolutely *right-*
“ *eous*. Christ himself was not righteous only in re-
“ gard of his sufferings; and therefore the imputation
“ of them only unto us will not make us formally *right-*
“ *eous*, though it fully acquitteth us from all punish-
“ ment.

“ Thirdly, the obedience here mentioned is set in
“ opposition to *Adams* disobedience: but *Adams* diso-
“ bedience was active: therefore Christs obedience must
“ be active.

“ This argument may be illustrated by *S. Bernards*.
“ paraphrase, *ad exhort. ad Templar. c. 11. ablato peccato,*
“ *redit iustitia; porro mors Christi mors fugatur, & Christi*
“ *nobis iustitia imputatur: plus posuit Adam in malo, quam*
“ *Christus in bono. Ad peccatum imputabitur mihi, & Christi*
“ *iustitia ad me non pertinebit?* Sin being taken away,
“ *righteousnesse* returns; moreover, death is put to
“ flight by the death of Christ, and Christs *righteous-*
“ *nesse* is imputed unto us: could *Adam* more hurt us by
“ sin, then Christ benefit us by *righteousnesse*? Shall the
“ sin of *Adam* be imputed to me, and shall the *righteous-*
“ *nesse* of Christ no way belong unto me, or I have no
“ interest in it?

“ Our

Arg. 2.

“ Our second sort is built upon 2 Cor. 1. 30. after this manner. If Christ be made unto us *righteousnesse*, as *righteousnesse* is distinguished from redemption, then Christs active obedience is imputed to us as well as his passive. But Christ is made to us *righteousnesse* and sanctification, as they are distinct things from redemption, or satisfaction (as the letter of the text importeth, he is made to us of God *righteousnesse*, sanctification, and redemption.) Ergo, Christs active obedience is imputed to us as well as his passive.

Advers.
Resp.

“ In this sort they make a breach thus: Christ is made to us *righteousnesse*, as he is made *wisdom*, for so runneth the text; Christ is made to us of God *wisdom*, and *righteousnesse*, &c. But he is not made to us *wisdom*, by imputing his *wisdom* unto us; but by instructing us, and making us wise to salvation; therefore neither is he said to be made *righteousnesse* to us, because his *righteousnesse* is imputed to us; but because he sanctifieth us, and maketh us by his grace *righteous* and holy. But the breach is thus repaired.

Replicatio.

“ First, whatsoever Christ is made unto us, he is made perfectly such unto us; else we shall lay a defect upon him, who is perfection it self. But Christ is not made perfectly *wisdom*, or sanctification, or *righteousnesse* to us, save onely by imputing his own *righteousnesse*, and *wisdom*, and holiness to us, which are most perfect: for, as for our inherent *righteousnesse*, and holiness, and *wisdom*, they are imperfect and defective; as all confesse, save *Papists* and *Pelagians*.

“ Secondly, Christ is so made *righteousnesse* to us, as he is made redemption; for so carrieth the letter; Christ is made to us *righteousnesse*, and redemption. But he is made redemption unto us, by imputing his passive obedience; therefore in like manner he is made
“ righ-

“ righteousnesse unto us, by imputing the active obedi-
 “ ence. Yea but, say they, Christs wisdom is not im-
 “ puted to us: I answer, it is, and it covers our follies
 “ and errors, as his righteousnesse doth our sins; and by
 “ vertue thereof we are accounted wise unto salvation,
 “ and for proof of this exposition I alledge an Author
 “ of greatest authoritie next the Apostles, *Clemens Ro-*
 “ *manus* in his former Epistle ad Corinth. so highly cry-
 “ ed up by all the antients, p. 41. *Non per nos ipsos iustifi-*
 “ *camar, neque per sapientiam nostram, intelligentiam, piete-*
 “ *tem, aut opera, quæ in puritate cordis & sanctimonia opera-*
 “ *ti sumus; sed per fidem, per quam omnipotens Deus omnes ab in-*
 “ *itio iustificavit*: we are not justified by our wisdom or
 “ godlinesse, &c. but by faith by which God justified all
 “ from the beginning.

“ Thirdly, our third fort is built upon 2 Cor. 5, 21.
 “ after this manner: those who are made the *righteousnesse*
 “ *of God in Christ* must needs have Gods righteousnesse
 “ imputed unto them. But Gods righteousnes in Christ
 “ is the perfect fulfilling of the law; *ergo*, the perfect
 “ fulfilling of the law is imputed to us.

Arg. 3.

“ In this fort they make a breach thus. By sin is here
 “ meant a sacrifice for sin: and it is granted on all hands
 “ that Christ was made a sacrifice for sin, that we might
 “ be accounted righteous before God; and this maketh
 “ for the imputation of the passive, but not the active
 “ obedience of Christ. But the breach is thus repai-
 “ red.

Resp.
Advers.

“ First, there is no necessitie of expounding here sin
 “ by this glosse, *a sacrifice for sin*: the words will carrie as
 “ well another interpretation, namely, that as Christ was
 “ reputed a sinner for us, or in our stead: so we are ac-
 “ counted righteousnesse in him. But our sins are no
 “ way in him but by imputation; therefore his righte-

Replie.

"ousnesse also is in us by imputation; and this is the
 "current sense which we find in the expositions of the
 "ancient Fathers, *Christ. in hunc locum, p. 322. de sanctificatione,*
 "*et de sanctificatione: quod dicitur deus et filius et spiritus sanctus et ecclesia*
 "*sancti et sancti et sancti, et he said not righteous, but righte-*
 "ousnesse; for that righteousness he speaks of is Gods,
 "since it is not of works; and it is such in which there
 "must be no stain, or spot, which cannot be inherent but
 "imputed: he made the just to be unjust, that the unjust
 "might be made just; and *S. Aug. in psal. 71. delicta ho-*
 "*stra sua delicta fecit; ut iustitiam suam nostram iustitiam*
 "faceret: he made our sins his sins, that he might
 "make his righteousness our righteousness.

In Rom. 5.

Assump.

But the right-
 teousnesse of
 Christ, as he
 was a sacrifice
 for sin, was to
 be unspotted
 wholly and
 without sin.

Beh.

Ergo, as he
 was a sacrifice
 for sin, his he-
 lineesse was
 imputed unto
 us.

"Secondly, admit we take sin for sacrifice: for sin in
 "this place, this very interpretation rather strength-
 "neth then weakeneth the former argument: for that
 "righteousnesse which is said to be in Christ would ne-
 "ver have been ours, if his death had not been a sacrifice
 "for our sins: thus therefore I collect the argument
 "out of this place.

"The righteousness which is in Christ can be no
 "otherwise ours then by imputation; but the righte-
 "ousnesse here spoken of is the righteousness in Christ;
 "ergo, it cannot be ours any other way then by imputa-
 "tion.

"Thirdly, Christs sufferings are not properly his
 "righteousnesse, though he who suffered were righteous,
 "nay righteousness it self: neither are these sufferings
 "now in Christ, but his active obedience and holinesse
 "is truly and properly righteousness: and it remains
 "in him, and is that eternall righteousness spoken of by
 "the prophet *Daniel, (c. 9, v. 14.)* he shall take away
 "sin, and bring everlasting righteousness.

Arg. 4.

"Our fourth sort is built upon *Col. 2, 10.* after this
 "manner:

“ manner: if all the faithfull are compleat in Christ, as
 “ the Apostle here affirmeth, we are compleat in him in
 “ whom dwelleth the fullnesse of the God-head; then Christ
 “ supplyeth whatsoever is otherwayes defective in them,
 “ and yet required of them. But the perfect fulfilling
 “ of the law is required of them, which they cannot doe
 “ in their owne persons; ergo, Christs fulfilling it for
 “ them is imputed to them.

“ In this sort they make a breach thus: whatsoever
 “ we were bound to doe, Christ hath done for us, either
 “ in *specie*, or *per equivalentiam*; in kind, or in value: ac-
 “ cording to which distinction, although the fulfilling
 “ of the law be not imputed to us in *speciei* yet it is *per*
 “ *equivalentiam*, because his satisfaction is imputed to
 “ us: and so there is no defect in us, because no man is
 “ bound both to fulfill the law, and satisfie the breach
 “ thereof: we therefore having satisfied for the breach
 “ of the law are accompted as if we had fulfilled the law.
 “ But the breach is thus repaired.

*Advers.
 Sol.*

“ No man who standeth *rectus in curia*, as Adam did
 “ in his innocencie, or the Angels before they were con-
 “ firmed in grace, is bound both to fulfill the law, and to
 “ satisfie for the violation thereof; but to the one or to
 “ the other, to fulfil only the law primarily, & to satisfie
 “ for not fulfilling it in case he should transgresse; but
 “ that is not our present case. For we are all born and
 “ conceived in sinne, and by nature are the children of
 “ wrath, and are guiltie as well of Adams actuall trans-
 “ gression as our own corruption of nature drawn
 “ from his loyns. Therefore first we must satisfie for
 “ our sinne, and then by our obedience lay claim to
 “ life, according as it is offered us by God in his law,
 “ *fac hoc & vives*, doe this and live. Now we grant freely
 “ that Christs death is sufficient for the satisfactorie

Replicatio.

The fifth Speech concerning the 11 Article,

“part; but, unlesse his active obedience be imputed to
 “us, we have no plea or title at all to eternall life. To
 “illustrate this by a lively similitude, and such an one to
 “which the Apostle himself elsewhere alludes. In the
 “Olympian games he that overcame received a crown
 “of gold or silver, or a garland of flowers, or some
 “other prize or badge of honour; but he that was over-
 “come, besides the losse of the prize, forfeited some-
 “thing to the keeper of the games. Suppose then some
 “friend of his should pay his forfeiture, will that inrite
 “him to his garland? Certainly no, unlesse he prove
 “masteries again, and in another race out-strip his ad-
 “versarie, he must goe away crownlesse. This is our
 “case by *Adams* transgression and our own: we have
 “incurred a forfeiture, or penaltie; this is satisfied by
 “the imputation of Christs passive obedience: but
 “unlesse his active be also imputed to us, we have no
 “plea or claim at all to our crown of glory; for we
 “have not in our own persons so rur, that we might
 “obtain.

The VOTE. *After this speech the Divines cryed generally to the Vote, and though some few of eminent parts in the Assemblie dissented, yet far the major part resolved for the affirmative; but before she close D. F. produced an advice of King James of blessed memorie directed to an Assemblie of Divines at Private in France, for the deciding the present Controversie which here followeth.*



Consilium serenissimi principis, Iacobi, Magnæ Britanniae Regis, de controversia sequente sopienda.

Fecit Deus (inquit Solomon) hominem rectum, sed ipse infirmis se immiscuit questionibus. Cujus sententia veritas hinc elucet, quod tam infinita indies oriantur controversia, qua tantum ad turbendam ecclesiae pacem spargi ubique videntur. Inter quas hac nupera non ante quadraginta annos nata, & qua caruit ecclesia annis mille quadringentis sexaginta, nec quicquam inde tulit detrimenti; nunc vero inter duos doctissimos viros tam acriter ventilata potest recenseri, utrum scilicet passiva Christi obedientia, qua vitam pro omnibus speciali mandato posuit, tantum nobis imputetur ad justitiam; vel simul cum passivâ, activa etiam qua se legi obedientem prestitit.

Hanc questionem & qua inde emanant necessario, quarum specimen in propositionibus Molinæ, & oppositionibus Tileni cernere licet, nec generatim discutere, nec particulatim examinare nobis est propositum; sed ex iis tantum qua legimus ipsi, & coram audivimus, consilium dabimus, quale fidei defensorem non dedecere arbitramur. Et hoc quidem illud erit; nempe, ut ipsa penitus sepeliatur questio cum omnibus inde emergentibus, & cum fasciis & linteis quibus revinctum eras & involutum Christi corpus, in sepulchro relinquatur, ab iis presertim qui se cum Christo resurrexisse profitentur; ut, relictis impedimentis omnibus, omnes simul in perfectum virum in Christo coalescamus: ne forte nimium altereando infantem vivum, quod indulgens mater non passa est, discindere; aut inconsutilem Christi tunicam, quod crudelis non nolit miles, dividere videamur.

Hæc consilii nostri summa: cuius ratio hæc est, questio quod plane nova sit, nec necessaria prioribus seculis inaudita, a conciliis non definita a patribus non tractata, nec denique a scholasticis ipsis agitata. Apage ergo.

Deinde si utraque pars litigantium vel ab ipsis doctissimorum theologorum sententia ab utrisque allata stare, vel in ecclesiarum iudiciis qua ab ipsis utrinque afferuntur acquiescere vellet, non alio opus esset

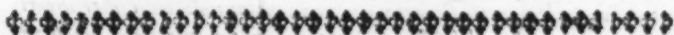
The advice of King James to an

arbitro; cum & ipsi ut ex eorum scriptis apparet, iam inter se consenserunt ultra, & felicissimam quaestioni finem imposuerint.

Proinde hortamur ac amice monemus ne deinceps sinant hasce controversias latius forperere; pra amantibus, prelo ut abstineant, & scriptis hinc inde polemicalibus suis formata ne manifestent: denique ut fidele sit utrinque silentium, cum edificationi non serviant, nec alio tendat quam ad dissociandos hominum animos in reliquis fidei capitibus consensientium: quibus omnibus, & unquam alias, cum hisce praesertim temporibus, summa pax & concordia est summe necessaria.

Sint igitur in moribus plus semper tribuendum esse charitatis studio, quam scientiae victoriae, secundum illud Apostoli: solliciti servare unitatem spiritus in vinculo pacis, & publico ecclesiae commodo privam non anteferre gloriam.

JACOBUS REX.



The advice of the most Gracious Prince, James, King of
great Britain, for the quieting and composing the
ensuing Controversie.

Eccl, 7. 29.

God made man upright, saith Solomon, but he found out many inventions: the truth whereof hence appeares, that there dayly grow such infinite controversies which seem to tend to no other end, then to disturb the peace of the Church. Among which this late question sprung up within these fortie years, which the Church of God knew not of for 1460 years and sustained thereby no detriment, but now hath been eagerly argued between two most learned men, may be ranked; whether the passive obedience of Christ, whereby he layd down his life for his sheep by the speciall command of his Father, be only imputed to us for righteousness, or together with the passive the active also whereby he render'd himself obedient to the law. This question, and those that necessarily arise from it, (a glimpse whereof we may see in the propositions of *Molineus*, and the oppositions of *Tidenus*) we have no mind either in generall to discuss, or in particular to scan. But out of those things which we have read our selves, or heard from others in our presence, we will give such advice as we think will not misbecome the Defender of the faith. And that is this: to wit, that this question

tion be altogether buried with those that depend upon it, and be left in the grave with the napkin and the linnen cloths wherein the body of Christ was wrapt, especially by them who professe themselves to be risen with Christ: that all impediments being removed, we may all grow unto a perfect man in Christ Jesus: lest peradventure by too much wrangling we seem to cut in two the living child, which the tender-hearted mother would not endure; or divide the seamless coat of Christ, which the cruell souldier would not suffer. This is the substance of what we shall advise: the reason whereof is, because it is a question altogether new, and not necessarie, unheard of in former ages, not determined in any Court, not handled by the fathers, not disputed in the schools. Away with it therefore. Moreover, if both parties now contending would either stand to the judgements of most learned Divines: alledged by both sides, or would rest satisfied in the determinations of the churches judged by both, there needed neither Arbitrator, seeing they themselves, as appears by their writings, agree of their own accord, and have already brought it to an happy issue.

Therefore we exhort and friendly advise you that you suffer not these controversies to spread any further: above all, that you keep from the presse, and adde not fuel to this fire by polemicall tractates.

Lastly, that there be faithfull silence on both sides: seeing they tend not to edification, nor serve to any other purpose then to distract mens minds otherwise consenting in all chief points of faith. To whom, if ever, especially in these dayes perfect concord is most necessarie. Let them therefore remember that they ought rather to strive to preserve charitie, then to gain victorie according to that of the Apostle; endeavouring to keep the unite of the spirit in the bond of peace, and not to prefer their private glorie before the publique good of the Church.

(Concern)

D. F. his speech before the Assemblie of Divines, concerning
the new League and COVENANT.

M. Prolocutor,

“ **O** Ur brethren of *Scotland* desire a resolution from
 “ this Assemblie concerning the necessitie and law-
 “ fulnesse of entring into this new league; and how can
 “ we resolve them if we be not resolved our selves, as
 “ some of us are not? I shall therefore humbly offer
 “ to your serious consideration whether it be not fit
 “ to qualifie the word *Prelacie* when it is ranked with
 “ poperie and superstition, after this manner: I will en-
 “ deavour the extirpation of poperie, and all anti-
 “ christian, tyrannicall, or independent prelacie;
 “ for otherwise by abjuring prelacie, absolutely some
 “ of us *shall swear to forswear our selves*. For prelacie,
 “ as also hierarchie, in the former and better ages of
 “ the Church were taken in the better part; hierarchie
 “ signifying nothing but a holy rule or government, and
 “ prelacie the preeminencie of one in the Church above
 “ another. Prelation is *a relatio disjunctiva*, and *pra-*
 “ *lati* are *relati* to those over whom they are set; who
 “ may be either the flock, or the pastors themselves; if
 “ the flock, in that sense all that have charge of souls
 “ may be truly called *praelati, viz. gregi*; for they are set o-
 “ ver them to be their over-seers and spirituall rulers,
 “ *Ab. 8, 28. 1 Pet. 5, 2. Heb. 13, 17, 24. 1 Tim. 5, 17*. In
 “ this sense both *S. Gregory* and *Bernard* take the word;
 “ *praelati non quæ sua sunt, sed quæ domini, querant: & non pa-*
 “ *stores, sed impostores; non doctores, sed seductores; non praelati, sed*
 “ *Pilati*: let prelates not seek their own, but those things
 “ which are the Lords; *now a days we have not teachers,*
 “ but seducers; not shepheards, but deceivers; not pre-
 “ lates,

" laws, but *Pilates*, in which sentence, teachers, pastors
 " and prelates are ranked together, as signifying the same
 " persons: in which elegant antithesis you hear that
 " doctors, pastors, and prelates, are a kind of *fratres*
 " *ma's*. In this sense, if we condemn prelates, and vote
 " their extirpation, we shall with one breath blow all
 " the Divines that have cure of souls, not only out of
 " this Assemblie, but out of their Parsonages, & Vicarid-
 " ges also. But if *prelati* are here in this covenant taken
 " in reference to pastors themselves, and ministers of
 " the Gospel, and thereby such are meant only who are
 " *propositi clerici*, set over Clergie-men themselves, as ha-
 " ving not only some precedence to, but authoritie
 " over the rest: neither in this sense may we piously
 " swear the eradication of them. For there are classes
 " in the *Netherlands*, Intendants and Super-intendants in
 " *Germanie*, Presidents in the reformed Synods in *France*;
 " and Masters, Provosts, and Heads of Colledges, and
 " Halls in our Universities, who have a kind of prelacie
 " and authoritie over the fellows and students, whereof
 " the major part are Divines, and in holy orders. Here
 " I conceive it will be said, that none of these are aimed
 " at, but only *Diocesan* Bishops already banished out
 " of *Scotland*, and prelates indeed they are in a more e-
 " minent degree; and if prelacie be restrained to them,
 " it is Episcopacie that is principally shot at, to the extir-
 " pation whereof I dare not yeeld my vote or suffrage,
 " lest this new Oath intangle me in perjurie. For both
 " my self and all, who have received orders in this King-
 " dom, by the imposition of Episcopall hands, have free-
 " ly engaged our selves by oath to obey our Ordinarie,
 " and to submit to his godly judgement, and in all things
 " lawfull and honest to receive his commands; if then
 " we now swear to endeavour the abolishing of Episco-

"pacy, we swear to renounce our canonically obedience,
 "that is, as I apprehend, we swear to forswear our selves.

It is true that the Dr was furnished with many other reasons for episcopacy, besides these; and of some he gave a hint in the assembly it self upon other occasions, as namely.



SECT. VIII.

Sixteen reasons for episcopall government.

THat the name of episcopacy, even as it signifieth a degree of eminency in the Church, is a sacred and venerable title: first in holy scripture ascribed to our blessed Redeemer who as he is dominus dominantium, lord of lords, so also episcopus episcoporum, bishop of bishops, the shepherd and bishop of all our souls: next to the Apostles, whose office in the Church is stiled by the holy Ghost Episcopo a bishoprick, let another take his bishoprick, though it be translated, let another take his office; yet the originall signifies not an office at large, but an episcopall function, that office which *Iudas* lost, and *Matthias* was elected into, which was the office and dignitie of an Apostle: lastly to those whom the Apostles set over the Churches, as namely to *Timothy* and *Titus*, who in the subscription of the Apostles letters divinely inspired are stiled Bishops, in the restrained sense of the word, 2 *Tim.* 4. written from *Rome* to *Timothy*, the first bishop elected of the church of *Ephesus* and to *Titus*, the first elect Bishop of the church of the *Cretians*: how ancient these subscriptions are, it is not certain among the learned, if they bear not the same date with the *Epistles* themselves (the contrary wherof neither is nor can be demonstrated) yet they are undoubtedly very ancient, and of great authority, and in them the word bishop cannot be taken at large for any minister or presbyter, but for a singular person in place and dignitie above other pastors; for there were many other presbyters in *Ephesus* both before and besides *Timothy*, *Acts* 20. 27. 18; and in the *Island of Crete* or *Candia* there must of necessity be more then one pastor or minister. Besides, *S. Paul* investeth *Timothy* in episcopall power,

1 *Pet.* 2. 25.
 1 *Cor.* 12. 28.
 1 *Ambros.* com.
 in *Ephes.* c. 4.
 v. 10. Apostoli
 sunt Episcopi
 Ierom. ad Mar-
 cel. apud nos
 Apostolorum
 locum tenent
 Episcopi. Cyp.
 ep. l. 3. Aposto-
 los id est Epis-
 copos, & pre-
 positos Dominus
 elegit.
 August. in Ps.
 45. loco patrum
 erunt filii, id
 est, Apostolorum
 Episcopi. Et i-
 bid. dilatatum
 est Evangelium
 in omnibus fi-
 nibus mundi; in
 quibus princi-
 pes ecclesie id
 est, Episcopi
 sunt constituti.

power, making him a judge of presbyters, both to rebuke them, *1 Tim. 5. 1.* and to prefer and reward them, ver. 17. and to censure them ver. 19. Against an elder receive no accusation, but under two or three witnesses; and he giveth to *Titus* expressly both *potestas* *rem ordinis & jurisdictionis*, of order and jurisdiction; of order in those words c. 1. 5. That thou shouldst ordain elders in every citie; and of jurisdiction, I left thee in *Cree* that thou shouldst continue *Discipulus*, to correct or redresse the things that remained, or those things which the Apostle before intended to amend, but had not redressed.

2. The Angels of the seven churches, *Apoc. 10. 20.* were no other in the judgement of the best learned & commentators both ancient and later then the bishops of those sees; for in those provinces or territories there cannot be conceived to be lesse then many hundred ordinary preachers and pastors; yet there were but seven precisely answering to the seven golden candlesticks: seven candlesticks, seven lights burning in them, these can be no other then seven prime pastors, who had the oversight of the rest: for the errors and abuses in all those churches are imputed to them, and they reproved for not redressing them, c. 2. 14. Thou hast them that maintain the doctrine of *Baalam*, and v. 20. Thou sufferest the woman *Iezabel* to teach &c.

3. It is confessed by *Molinus*, and other learned patrons of presbyteriall government themselves, that episcopacy is a plant, either set in the church by the Apostles themselves, or their immediate successors in the first and best ages of the Church; and is it agreeable to piety to swear the extirpation of such a plant?

4. It cannot be denied, that when the Church most flourished, and was of far larger extent then now it is, over the face of the christian world; there was no other government then episcopacy regulated by divine precepts, and ecclesiasticall canons: and shall we swear to extirpate that government under the which the church most thrived and flourished? Shall we swear against our prayers, viz. for the rooting out of that, upon which we are enjoined to pray God to pour down the dew of his blessing & surely the dew of heaven burns not the root of any plant upon earth, but waters it and makes it grow.

5. They were bishops who had the chiefest hand, first in the plantation of christian religion in the dayes of *Lucius*, king of *Bri-*

tain : and after in the reformation in the days of *Edward the King of Kent* ; and in the reformation of it in the reign of *Edward the Six* ; and *Queen Elizabeth* ; and is a religious act to eradicate that government and power which both planted and pruned religion it self ?

6. Christ died not in state, he made his last Will and Testament, and by it bequeathed many legacies to his Church, and among them not only catholike doctrine, but discipline also : this discipline, if it be not Episcopall government moderated by Evangelicall and Apostolicall rules, the whole Church is guiltie of the loss of a sacred and precious jewell : for certain it is out of records of all ages of the Church, that no other was ever retained, or can be found save this, before the religious reformer and magistrates of *Geneva* having banished their Popish Bishops, were after a sort necessitated to draw a new plat forme of Ecclesiasticall discipline by Lay-Elders. Christ, as the Apostle teacheth us, was faithfull in the house of God as *Moses* : and if *Moses*, after his fortie dayes speech with God on the mount, received a pattern from God, and delivered it to the *Jewes*, not only of doctrine but of discipline also, which continued till Christs coming in the flesh ; it cannot be conceived, but that Christ left a pattern of government to his Church, to continue till the end of the world : and doubtlesse, his Apostles with whom he conversed forty dayes after his resurrection, speaking of those things which appertain to the kingdom of God, *Acts 3.* delivered that to the Church which they received from their Master. What government or discipline was that ? There can be conceived but three formes of government ; Episcopall, most conformable to Monarchie ; Presbyteriall, to Aristocracie ; and Independent, as they teach it, to Democracie. Presbyteriall or Independent it could not be, for Presbyteriall is no older then the reformation in *Geneva*, and the Independent no older then *New-England* ; whereas Episcopall government hath beene time out of mind not in one but in all Churches : and sith it was not first constituted by any function of a generall Council, it followes necessarily, according to *S. Augustins* observation, that it must needs be an Apostolicall institution : for what not one Church, but all Churches, not in one age, but all ages, hath uniformly observed and practised, and no man can define who, after the Apostles, were the beginners of it, must needs be supposed to be done by order or tradition from them.

7. This forme of government was not only generally received and embraced by Catholikes, but even by heretikes and schismatiks; who though they severed from the communion of the Church in doctrine, yet not in discipline: for the *Novatians* and *Donatists* had Bishops of their own from whom they took their names; only *Arian*, who stood for a Bishoprick and trifled it out of discretion broached that new doctrine wherewith the heads of our schismatiks are so much intoxicated, viz. that there ought to be no distinction in the Church between a Bishop and a Presbyter; and for this confounding those sacred orders was himselfe ranked among hereticks, and stands upon record in the Bedrolls of them made by *Epiphanius*, *Augustin*, and *Philastrius*. It is true he had other brands on him, but this was the proper mark put upon him by those ancient fathers, who mention this tenet of his as erroneous and hereticall. I grant some of the ancient Doctors affirm, that in the beginning, till the prevention of schism made this distinction between Bishops and Presbyters, they were all one in name, as now they are in those essentiall parts of their function, viz. preaching of the Word, and administration of the Sacraments. But *Arian* was the first who professedly opposed the ecclesiasticall hierarchie, maintaining that there ought to be no difference and distinction between Bishops and Elders.

8. This assertion of *Arian*, as in the doctrine thereof it was defined by the Doctors of the Church to be heresie, so in the practice thereof it is condemned by the great councill of *Chalcedon*, to be sacriledge, & to confound, say they, the ranks of Bishops and Elders, and to bring down a Bishop to the inferior degree of an Elder, is no lesse then sacriledge. Now I would fain know how that comes to be truth now, which was condemned for heresie; and to be petic now, which was branded for sacriledge above 1200 years agoe.

9. Neither were the Fathers of the councill of *Chalcedon*, only zealous in this cause, which so much concerned the honour of the Church; but the other three also, whose authoritie *S. Gregorie* held to be the next to the four Evangelists; and the doctrine thereof is after a sort incorporated into our Acts of Parliament, *Bliz. 1.* In these councill which all consisted of Bishops, Episcopacie it self is almost in every canon and sanction either asserted or regulated.

Epiphanius b. 75. p. 295. Aug. ad quod vult Divo. de Arianis ab Ario quodam sunt nominati; qui cum esset presbyter, doluisse ferunt quod Episcopatu non possent ordinari, dicebat presbyterum ab Episcopo nulla auctoritate debere discerni.

Hieron. in Tit.

Conc. 1. art. 19. c. 29. Episcopum in presbyterum gradum reducere est sacrilegium. *Anastolius* contra *Arianos* Episcopos dixit, ut qui dicuntur ab Episcopis dignitate ad presbyterum delecti. *Epiphanius* ad *Constantinensem* concilium presbyteri honore digni sunt.

10. Next to the primitive Church, we owe a reverend respect to the reformed Churches beyond the seas; who either have bishops, as in *Poland, Transilvania, Denmark, and Swerbland*; or the same function is in nature, though not in name: to wit, intendents and super-intendents; or they would have them if they could, as I understood from manie Ministers in *France*; or at least approve of them, as appeareth by the testimonie of *Beza, Sadet, Scultermi*, and others.

See Art. 16. &
L. de consecrat.

It is evident to all men reading holy Scriptures & ancient authors, that from the Apostles time there have bin these three orders in the Church of Christ, and that a Bishop ought to correct and punish such as are unquiet, criminous, and disobedient within his diocese, according to such authority as he hath by the word of God.

11. What should I speak of the Articles of religion ratified by a sequence of religious Princes succeeding one the other, and confirmed by act of Parliament; to which all beneficed men are required under pain of losse of their livings, within a moneth to profess their assent and consent; in which, both the power and consecration of bishops and ministers is expressly asserted, and their distinction from presbyters? or of the Statute of *Carlisle*, the 15 of *Edw. 2.* and the first of *Qu. Eliz.* with very many other unrepealed Acts, in which episcopall government is either related unto, or regulated or confirmed in such sort, that quite to abolish and extirpate it, would bring a confusion and make a stop as well in secular as ecclesiasticall courts? And therefore our zealous reformers if they think themselves not too good to be advised by the great counselor, ought to take heed how they rashly and unadvisedly pluck up the tares, as they esteeme them, of holy canons and ecclesiasticall laws, *ne simul eradicent & triticum*, lest together with those tares (as they count them) they pluck up by the roots the good wheat of many profitable and wholesome laws of the common wealth and Acts of Parliament.

12. But if the authoritie of both houses could soon cure these sores in precedent Acts of Parliament, yet how will they make up the breaches in the consciences of all those, who in the late Protestation and this new Covenant have taken a solemn oath to maintain the privileges of the members of Parliament, and the liberties of the subject? The most authentically evidence whereof, are *Charta magna*, and the Petition of right, in both which the rights of the Church and privileges of episcopall sees, are set down in the fore-front in capitall letters.

13. To strain this string a little higher, the power of granting *congedeliers*, together with the investiture of Arch-bishops, Bishops, and collation of Deanties, and Prebends, with a settled revenue from

from the first fruits and tenths thereof, is one of the fairest flowers in the Kings crown; and to rob the imperiall diadem of it (considering the King is a Person most sacred) is sacrilege in a high degree; and not sacrilege only, but perjurie also in all those who attempt it. For all Graduates in the Universitie, and men of rank and quality in the Common-wealth, who are admitted to any place of eminent authoritie or trust take the oath of Supremacie, whereby they are bound to defend and propugne all preeminences, authorities, and prerogatives annexed to the imperiall crown, whereof this is known to be one inherent in the King, as he is supreme head of the Church within his realms, and defender of the faith.

14. Yet for all this, admit that reason of state should enforce the extirpation of episcopacie thus rooted, as it hath been said, both in the royall prerogative and priviledge of the subject and in the laws of the land; it is a golden maxime of law, *possumus quod jure possumus*, we can doe no more then lawfully we may. If episcopall government must be overthrowen, it must be done in a lawful way, not by popular tumults but by a Bill passed in Parliament, and that to be tendered to his Majestie for his royall assent; and how such a bill can be pressed upon his Majestie who hath taken an oath* at his Coronation, to preserve Bishops in their legall rights, I must learn from our great masters of the law. For by the Gospel all inducements to sin are sin; and solicitations to perjurie are tainted with that guilt: neither is there any power upon earth to dispence with the breach of oaths lawfully taken.

15. If we desire that this Church of England should flourish like the garden of Eden, we must have an eye to the nurseries of good learning and religion, the two Universities, which will never be furnished with choice plants, if there be no preferments and encouragements to the students there, who for the farre greater part bend their studies to the Queen of all professions, Divinitie; which will make but a slow progresse, if Bishopricks, Deanries, Archdeaconries, and Prebendaries, and all other Ecclesiasticall dignities, which like *silver spurs* prick on the industrie of those, who consecrate their labours, and endeavours to the glorifying of God, in imploying their talent in the ministerie of the Gospel, be taken away. What saies are to a ship, that are affections to the soul; which if they be not filled with the hope of some rewards, and deserved prefer-

* *Vide record. in Exchequer.*

I will preserve and maintain to you & the Churches committed to your charges all Canonically priviledges, and I will be your protector and defender to my power, by the assistance of God, as every good King in his kingdome in right ought to defend the Bishops and Churches under their government &c. Then laying his hand on the book on the communion table, he saith, the things which I have before promised, I shall perform and keep, so help me God, and by the contents of this book.

* Cic. *Tusc. quest.*

* *Pro Mur. tolle nomen Catonis.*

* *Statut. Ed. 3. ann. 25.*

The Church of England was founded in the state of prelacie, &c. for we owe to it our best laws made in the Saxon times, and *Charla magna* is selfe:

The union of the two Roses, York, and Lancaster, the marriage with Scotland; and have all, the plantation & reformation of true religion. See Vin- dication of Episcopacie, page 23, 24. See also the statute book of 16. Rich. 2. where the Commons shew, that the Prelates were much profitable and necessary to their Sovereign Lord the King and the realm &c.

ments, as a prosperous gale of wind, our sacred studies and en- deavours will soon be calmed: for, * *homo Alit artes; omnesque incen- duntur studio gloria; jacenteque ea semper, quæ apud quosque impro- bantur*; honour nourisheth arts; and all men are inflamed with the desire of glory; and those professions fall and decay, which are in no esteem with most men. And if there are places both of great profit, honour, and power prebowed to State-men, and those that are learned in the law, like rich prizes to those that prove mas- ters; shall the professors of the divine law be had in less esteem then the students and practisers in the municipall? And shall that profession onely be barred from entering into the temple of honour, which directeth all men to the temple of vertue; and hath best right to honour by the promise of God, *honorantes me honorabo*, those that honour me, I will honour; because they most honour God in every action of their function, which immediately tendeth to his glory?

They will say, that Episcopall government hath proved incon- venient and prejudiciall to the State, and therefore the Hiera- chie is to be cut down, roote and branch. Of this argument we may say as *Cicero* doth of *Caro*, his exceptions against * *Murena*, set aside the authoritie of the objectors, the objection hath very little weight in it. For it is liable to many and just exceptions, and ad- mitteth of divers replies.

First, it is said, that Episcopall government is inconvenient and mischievous, and prejudiciall to the State; but it was never proved to be so.

Secondly, admit some good proof could be brought of it; yet if Episcopacie be of divine institution, as hath been proved, it must not be therefore rooted out, but the luxurious stems of it pruned, and those additions to the first institution from whence these incon- veniences have grown ought to be retranch'd.

Thirdly, if Episcopacie hath proved inconvenient, and mischie- vious in this age, which was most * beneficiall and profitable in all former ages, the fault may be in the maladies of the patient, not in the method of cure. This age is to be reformed, not Epis- copacie abrogated; that the libertie and looseness of these times will not brook the sacred bands of Episcopall discipline, is rather a proof of the integritie thereof, then a true argument of any malignitie in it to the state: without which, no effectual

all * meanes or course can be taken, either for the suppressing schismatics, or the continuation of a lawfull and undenyable succession in the Ministry.

16. Lastly, though some of late think they have brought gold and silver, and precious stones to build the house of God, by producing some stuff out of antiquitie, to prove the ordination of presbyters by meer presbyters; yet being put to the test, it proves meer trash: for there can be no instance brought out of Scripture of any ordination, without imposition of Apostolicall or Episcopall hands; neither hath prime antiquitie ever approved of meer presbyters laying hands one upon another, but in orthodoxall Councils revoked, cassared, and disannulled all such ordinations, as we may read in the Apologies of * *Athanasius*, and elsewhere.

What shall I need to adde more, save the testimonie of all Christians of whar denomination soever under the cope of heaven, save only the mushroom sect of *Brownists* sprung up the other night, all who have given their name to Christ, and acknowledge and have some dependence on either the Patriarch of *Constantinople* in the East, or of *Rome* in the West, or of *Muscovia* in the North, or of *Alexandria* in the South, together with the *Coptie*, *Maronites*, *Abissenes*, and *Chineses*, not onely admit of Episcopall government, and most willingly submit to it, but never had, or at this day have any other? Neither is this, or can it be denied by our *Aerians*: but they tell us, that these are Christians at large, who hold many errors and superstitions with the fundamentals of Christian doctrine: their Churches are like *oare* not cleansed from earth; like *gold* not purged from drosse; like *threshed wheat* not fanned from the chaff; like *meale* not sifted from the bran; like *wine* not drawn off the lees: we are, say they, upon a reformation, and the new Covenant engageth us to endeavour the reformation of the Church of *England* in doctrine, worship, discipline, and government, according to the Word of God, and according to the example of the best reformed Churches. The best reformed, which are they? whether the remainders of the *Waldenses* and *Albigenses* in *Piemont*, and the parts adjoyning; or of the *Taborites* in *Bohemia*; or of the *Lutheraus* in *Germanie*; or those that are called after the name of *Calvin*, in *France*, and elsewhere.

The order of Bishops begets Fathers in the Church; but the order of Presbyters begets baptisme, but no Fathers or Doctors.

* *Ierome advers. I. 2. c. 4. Ecclesia salua à summo sacerdotis dignitate pendet, cui si non exors quidam, & ab omnibus eminentes detur pretestas, tot in ecclesia efficientur schismatici, quot sacerdotes.*

Cyp. ep. 3. non abunde haereses aborti sunt, aut nata schismata, quam inde quod sacerdoti Dei non obtemperatur, nec unus in ecclesia ad tempus sacerdos, & ad tempus iudex, vice christi cogitur.

* *Athanas. ap. pol. 2. Colubus quidam presbyter in ecclesia Alexandriae alios presbyteros ordinare presumpserat, sed rescissa sunt ejus ordinatio, & omnes ab eo constituti presbyteri in locorum ordinem redacti. See Epist. bar. 96.*

See also G.
Abbot in his
tract of the
visibilite of
the Church,
and in his an-
swer to Hill.

First, for the *Waldenses*, the fore-runners of *Luther*, as he him-
self confesseth, they had Bishops who ordained their Pastours; a
catalogue whereof we may see in the historie of the *Waldenses*, first
written in *French*, and after translated into *English* by a learned
Herald.

Secondly, for the *Lutheran Churches*, they have Prelates gover-
ning them, under the titles of Arch-bishops and Bishops in *Poland*,
Denmark, and *Swethland*; but under the name of Superintendents
and Intendents in *Germanie*: and as for their judgement in the

* *Apol. confess.*
Augustan. c. de
numero & usu
sacrament. nos
sepe protestati
sumus summa
cum voluntate
conserve pu-
litiā ecclesia-
sticā, & gra-
dus in ecclesia
factos etiam
summa aucto-
ritate scimus
enim utili con-
silio ecclesiasti-
cā disciplinā
hanc modo quo
veteres eam
describunt con-
stitutam.
point, it is expressly set down in the * *apologie* of the *Augustane*
confession in these words: we have often protested our earnest de-
sires to conserve the discipline of degrees in the Church by Bishops.
Nay, * *Luther* himself, who of all men most bitterly inveighed a-
gainst the Antichristian Hierarchie, yet puts water into his wine,
adding; Let no man hereby conceive, that I speak any thing against
the state of Bishops, but onely against Romish wolves and tyrants.
Neither are the *Lutherans* of another mind at this day, witness-
their every-way accomplished * *Gerard*: none of us, saith he, affir-
meth, that there is no difference between a Bishop, or Presbyter, or
Priest; but we acknowledge a difference of degrees for good order
like, and to preserve concord in the Church.

Here, me thinks, I see the *Smellymnians* bend their brows, and
answer with some indignation: what have we to doe with *Luthe-*
rans who have Images in their Churches, and auricular confession,
and maintain consubstantiation, and ubiquitie, and intercession of
grace, and many other errors? We are of *Calvin*, and hold with the
doctrine and discipline of *Geneva*, which hath no allay at all of error
and superstition, but is like the pure angell-gold.

Here though I might (as many have done) crave leave to put in a
legall exception against the authoritie of *Calvin* and *Beza* in matter
of discipline, because they had a hand in thrusting out the Bishop of
Geneva, and the Lay Presbyterian government was the issue of their
brain; and we know it is naturall for parents to dote upon their own
children, and accompt them farre fairer and more beautifull then in-
deed they are: yet such was the ingenuitie of those worthie refor-
mers, and such is the evidence and strength of truth, that in this
point, concerning the abolition of Episcopacie in the Church of

* *Gerard. de*
ministerio ec-
clesi. Nemo
nostrum dicit
nihil interesse inter episcopum, & presbyterum; sed agnoscimus distinctionem graduum propter
jurisdictā ecclesiā, ut concordia conservetur.

England,

England, I dare chuse them as Umpires. First, let *Calvin speak in
his exquisite Treatise concerning the necessitie of reforming the
Church, the most proper place (if any where) clearly to deliver his
judgement in this controversie; where, having ript up the abuses of
the Romish Hierarchie, in the end thus he resolves: *let them shew
us such an Hierarchie, in which the Bishops may have such prehe-
minencie, that yet they refuse not themselves to be subject to Christ,
that they depend upon him as the onely Head, and referre all to
him, and so embrace brotherly societie, that they are knit together
by no other means then his truth, and I will confesse they deserve
any curse, if there be any who will not observe such an Hierarchie
with reverence and greatest obedience.* After him, let us hear *Beza
in that very booke which he wrote against Saravia, a Prebend of
Canterbury, concerning different degrees in the Clergie: but, faith
he, if the reformed Churches of England remain still supported with
the authoritie of their Arch-bishops and Bishops, as it hath come to
passe in our memorie, that they have had men of that rank, not only
famous Martyrs, but most excellent Doctors and Pastours (which
happinesse I, for my part, wish that they may continually enjoy) &c.
Surely, he that so highly extolled our Bishops, and wished that that
order might, like the tree in the Poet, continually bring forth such
golden boughs and fruit, would not readily sweare to endeavour
the utter extirpation thereof.

With these and other shafts the Doctors quiver was full, though
he drew out but one only (considering the time and the auditors)
which he took from the oath at the ordination of the Divines in
that Assembly, which, as he conceived, tied up their hands fast enough
from subscribing to the second Clause in the Covenant: for all per-
sons so ordained, who sweare for the extirpation of Episcopacie, for-
sweare their Canonically obedience, and question the validitie of their
Orders given them, upon condition of performing such obedience
and submission as that oath enjoineth.

*episcoporum autoritate suffulta persistant, quemadmodum hoc illis nostra memoria conigit,
ut ejus ordinis homines non tantum insignes Dei Martyres, sed etiam praestantissimos Docto-
res & Pastores habueris, &c.*

*Calv. de ne-
cess. reform.
ecclesia. Talem
nobis hierar-
chiam si exhi-
beant, in qua sic
emineant epis-
copi, ut Christo
subesse non re-
cusent, ut ab
illo tanquam
unico capite
pendeant & ad
ipsum referan-
tur, in qua sic
inter se fra-
ternam socie-
tatem colant,
ut non alio
modo quam
ejus veritate
sint colligati;
tum vero nul-
lo non anathe-
mate dignos-
fator, si qui
erunt, qui non
eam reveren-
ter, summaque
obedientia ob-
servent.*
* Beza, de
grad. minist.
evang. c. 18.
Sess. 3. Quod
si nunc ecclesie
instaurata An-
glicana suo-
rum Episcopo-
rum & Archi-

SECT. IX.

Britanicus his scurrilous jests at spirituell Courts retorted, and extemporarie prayers and sermons deservedly censured.

Brit. p. 67.

“ **H**E sayes, the Doctor excepted against the *Scotch* covenant, as
 “ not agreeable to Gods Word: this is not all. For the Do-
 “ ctor would not like it a jot worse for that, but there are not so
 “ many reverend conveniences; you cannot have libertie of consci-
 “ ence, and pluralities at once, you cannot keep an *orthodox* all coach
 “ and four horses, you cannot mind your businesse of *State* and *case*,
 “ for the *ceremonie* of constant preaching; you shall want the good
 “ companie of Chancellours and Commissaries, and the gainfull e-
 “ quitie of the canon law, and the goodly tyrannie of the high
 “ Commission Courts, and the comfortable use of the keyes over a
 “ pottle of Sack in the Chancellours chamber.

Ans.

If thou hadst any *vermillion* tincture of modellie *Britanicus*, thou
 wouldst blush to charge the Doctor with negligence in preaching, or
coaching it with four horses, or *gleeking* it on the Lords day: for
 it is well known to all that know him, that he never kept coach
 with four horses, nor playd at gleek in his life, much lesse on the
 Lords day. And for his constant diligence in preaching, for 35 years
 and more, if I should hold my peace, the prime and chief pulpits in
 the Universitie and *London* would say enough to stop thy mouth,
 and open all ingenuous mens, to yield a testimonie to a known
 truth. But thou art possessed with *Martin Marprelates* devill, which
Urbanus will shortly conjure out of thee. The power of the keyes is
 a great eye-sore to thee, for those of thy sect like not to stand in
 white sheets, though if the world belye you not, none better de-
 serve it: for *Papists* and *Brownists*, like *Sampsons* foxes, though they
 are severed in the heads, they are joyned in the tails. And doubt-
 lesse, when thou wert summoned by an Apparitor for committing
follicie with an elect Sister, & waited in the Chancellors chamber, it
 was then that thou heldst thy nose so long over a pottle of Sack, till
 thy brains crowed. For what *Chimera's*, *Tragelaphusses*, and *Hippo-*
centaurs dost thou talk of? reverend conveniences, *orthodox* all

coaches, and businesse of State, and ease, the ceremonie of constant preaching and goodly tyrannie of the high commission Court, as if that court now stood? What thy intoxicated brain conceiveth, or thy loose tongue would have understood by *reverend conveniencies*, and *orthodoxall coaches*, I understand not; unlessse thou alludest to that noble mans conveniencie, who had a *reverend coachman* for his preacher; whose doctrine, very agreeable to his profession, was, that a *stable was every way as holy as a Church*, (and for my part, I wish those of his strain may have no other Church,) or thou hadst a sling at the Doctors successeur in *Alton*, who rideth every Lords day in triumph in a coach drawn with four horses to exercise there. What thou talkest of businesse of state and ease, thou understandest not thy self; if there be businesse in state, surely there is little ease; businesse of state and ease are a kind of *asistata*; *non bene conveniunt nec in una sede morantur*; if there were ever such a calm in the state, that the steermen might take their ease, yet certainly never since your *Boreas* blew in the Church. If that character might truly be given of any, it may of your sect; *turba gravis paci, placidaque inimica quieti*: you are the naturall sons of *Ismael*, your hands are against all men, and all mens hands against you. But here thou secretly girdest at our Bishops sitting in Parliament, and our Doctors on the Bench of Justice; that is a great eye-sore to you, as if it were agreeable to reason or religion for Lay-men to meddle with all Ecclesiasticall matters as now they doe, and Ecclesiasticall persons to meddle with no secular; or the Apostles argument were of no force, those who are fit Judges of the highest cases of conscience, and shall one day judge the Angels, are much more able to judge men, and compose differences of a lower nature. Certainly, the superiour science is better able to judge of the conclusions of an inferiour, then the inferiour of a superiour. Yea, but this is a distraction from their sacred function: none at all, if, as thou here sayest, the handling of such businesse is a *major of ease*: yet admit it be some distraction and trouble to Clergie-men to keep the peace, & compose secular differences amongst those of their flock; yet that religious Bishop *S. Augustine* yields a good reason for it; why for the good of souls godly pastors must not refuse this troublesome work: *omni sanctorum querit charitas operari, sed negotium iustum suscipit necessitas charitatis*; the love of truth desires the rest of contemplation, but the necessity of charity puts manifold busineses upon us.

M. Nye.

But, I pray thee, tell me what thou meanest by the *ceremonie of preaching*. This is thy peculiar dialect, never any to my knowledge tearmed it so before thee; if some too much addicted to prayer have too much slightned preaching; as on the contrarie, some too much addicted to preaching have too much vilified common-prayer: what is this to the Doctor, who was ever both for diligent preaching, and constant prayer? For neither can a man pray as he ought without direction from preaching, nor preach powerfully without prayer: and as it is an absurd kind of preaching, to preach against preaching; so it is a most unholy prayer to pray *ex tempore* against the set-forms of prayer allowed by the Church. The publique preaching of the word is a substantiall part of Gods worship, and very impudently called by thee a *ceremonie*, unlesse the word be applyed to your *ex tempore* Enthusiasts, whose preaching is nothing else but a meer ceremonie of lifting up the hands and eyes, and moving the lips, and beating the cushion, and varying phrases, and plundering an English concordance. Cicero in his book intituled *Orator*, speaks of *negligentia quædam diligens*, a carefull avoyding of accurate penning and neglect of ornaments of speech; *there is*, saith he, *a diligent kind of negligence* consisting in the *weeding out the flowers of rhetoric*: but I may truly say of these mens preaching, that we may observe in it a negligent kind of diligence, an idle kind of labour; and though they *exercise* twice every Lords day, and *lecture* it most dayes of the week & *kill their hearers* at every funerall sermon with the tedious prolixitie thereof; yet unlesse they take more pains in composing their sermon, then they doe, they shall never escape the curse of the Prophet: *woe be to them that doe the work of the Lord negligently.*

S E C T. X.

Of the abuse of appropriations of benefices, and the necessitie of Pluralities at, the case standeth.

ENough of your preaching, whereof all men surfeit: now to the grand crime you charge our prelatieall clergie with, the defence of Pluralities, and Non-residence; in some case Pluralities is no *single crime* with the Brownists of a deep dye, who, by their good will would have all that serve at the Lords Table their *trencher-chaplains*,

lains, wherein they exceed the sin of *Jeroboam*: for his was, that he took of the *lowest of the people*, and made them *priests of the high places*: but these take from the highest of the Clergie their deserved rewards and preferments, and endeavour to reduce them to the lowest rank of their hirelings, that so they that wear the *sacred Ephod*, may be every way suitable to their *apron-men*. So cunning is Satan, when he transformeth himself into an Angell of light, that he maketh religion her self an advocate to plead for sacrilege. Forsooth, if the ministers of the Gospel be well provided for in their bodies, & temporall estate they will take lesse care of other mens souls: *Jupiters* golden cloak is too heave for him to bear, the weight of two benefices is enough to break the back a Clergie-man: yet their Lecture-men can hold two Lectures; the Assemblie-men two sequestrations; and your Lay-patrons (or rather latrons) as many impropriations as they can purchase with their use-money. C. B. can keep *Watford*, a benefice said to be worth 200 *li. per annum*, with a Lecture in *Pauls*, for which he is to be allowed out of the revenues of the Cathedrall Church 400 *li. per annum*. S. M. for a long space held his benefice in *Essex*, and the Curates gainfull employment at *Westminster*, and a preachers place in the Armie, and yet he no way guiltie of the bloodie sin of *Non-residence*. In the Legend of *Saint Francis* written by *Vincentius Bellovacensis* there is one chapter intituled, *de sanctâ ejus hypocrisi*, of his holy hypocrisie: this chapter you *Brownists* have conned by heart, for there is not such holy hypocrisie and hypocritically holinesse in any sect of the world, as in yours; save the Jesuits, whom before you followed close at heels, but now have out-stripped them. You cannot be ignorant, that as things now stand in the Church, there is a necessity of Pluralities. Of the 9000 livings with cure in this Kingdom, there are above 4000 so castrated by sacrilegious appropriations, that in very many places in this Kingdom, that which remaineth for the incumbent is no way sufficient to support him and his family; either then his means must be pieced out with another living, or he perish for want of corporall, and his parishioners for want of spirituall food. In every Parliament since the reformation there hath been a bill against Pluralities pursued with all vehemencie and eagernesse, but ever stopp'd with a crossie bill against appropriations: *ubi ille nominaverit Phadriam, tu Pamphilam*: let impropriations and Pluralities either stand together, or fall together. So long as impropriations stand,

and

and the bounds of parishes are not altered, nor some other course taken to make single livings competent and correspondent both to the pains and parts of the incumbent, there will be a necessity of Pluralities. Yea, but Pluralities are sins, and there can be no necessity of sinning; if Pluralitie be a sin, they themselves have taken an oath to maintain sin in the Church, for they have taken an oath and made Protestation to maintain the privileges of Parliament, and libertie of subjects: among which, the capacitie of holding more benefices with cure is one confirmed by Act of Parliament. If it be unlawfull to hold more benefices with cure within convenient distance, it is either *malum quia prohibitum*, or *prohibitum quia malum*; it is either evill because prohibited, or prohibited because evill in it self. It is not evill because prohibited, because the law of God no where sets out the limits of parishes, nor confineth the pains of a pastor within such narrow limits: all that the divine law requires, is, that every pastor carefully by himself, and by his fellow-labourers, which the holy Scripture expressly mentioneth, feed that flock whereof the holy Ghost hath made him overseer, and from whence he is to receive comfortable maintenance, whether this flock be comprised within the limits of one parish or no. For parishes were first distinguished, not by Gods law, but by the Popes; and with such disproportion, that some parishes are too much for any one to supplie them; and others make not a convenient flock for a man of meanest parts to feed and attend on. Neither is Pluralitie prohibited by any law, *quia malum in se*, because it is evill in it self; for none of the precisest make scruple of conscience to hold any one benefice of never so great value: which notwithstanding hath divers chappells of ease annexed unto it, in which it is impossible for a man to be resident and officiate the cure in person at once. If they will say, he may discharge both by himself and his curates; so may he also do who hath two benefices: and let the parishioners both of *Lambeth* and *Alton* testifie, whether those benefices were not better supplied by the Doctor himself, and his two learned and able curates, then now they are by those two who enjoy the sequestration of his benefices, who have been perpetually non-resident from both, and neither by themselves nor substitutes so much as once administered the Sacrament of the Lords Supper unto them, though the best of the parishioners have most earnestly desired it.

S E C T. XI.

That the abjuration of Episcopacie, especially in the Clergie of England, irrevoketh them in perjurie and sacriledge.

“ **T**He Doctor excepted against the extirpation of prelatie, *Brit. p. 68.*
 “ Deanes, & Prebends, because he thought it not of Apostolical
 “ institution: no, there is another reason of more force with the Do-
 “ ctor and the prelatie partie, they must have another kind of
 “ divinitie, and more beneficiall positions; they love not these na-
 “ ked truths, which are not able to maintain their satin cassocks,
 “ nor those rigid opinions which will not allow a game at gleek
 “ after evening prayer.

Canis festinans cecos parit catulos: thou (or the Printer, *Britan-*
icus;) making more haste then good speed, hast stumbled at *pons as-*
inorum; and thou stammerest out perfect non-sense; thou sayest the
 Doctor excepted against the extirpation of prelatie, because he
 thought it not of Apostolicall institution, thou shouldst have said,
 because he thought it to be of Apostolicall institution: for so in-
 deed he thinketh, and will maintain his text against all the disci-
 ples of *Aerius* the heretick, the first patron of paritie in the clergy;
 whether they be *plant-animals*, I mean lay-presbyters, or atomes;
 that is, Independents, whose arguments are like themselves, all to-
 gether independent and insequent. But why dost thou deliver
 the Doctors mind by halves? He did not only except against that
 clause in the new covenant, wherein Episcopacie is abjured, and the
 extirpation vowed of that plant, which the Apostles themselves
 planted; and we in our publique liturgie established by law pray to
 God to pour upon them the continuall dew of his blessing, because
 he held such an oath to be repugnant to an Apostolicall institution;
 but also because he conceived that horrible sacriledge was couched
 under it. For upon the taking away of Episcopacie, root and branch,
 will undoubtedly follow the confiscation of the lands of Bishops,
 and cathedrall Churches, or at least alienation from those holy uses,
 to the maintenance whereof, they were dedicated: and is it a
 small matter, thinkest thou *Britannicus*, to violate the sacred testa-

Ans.

ments, and last wills of many hundred religious christians, and to draw the guilt of sacriledge in the highest degree upon the land, which alreadie groaneth under the heaue burden of too many haynous sins, and bewayleth them in all parts of this Realm with tears of blood ?

S E C T. XII.

Of profitable doctrines and beneficiall positions; held by
Brownists and Sellaries.

AS for that thou wouldst imply, that the Doctor advanced Episcopacie to an Apostolicall institution, as *Cicero* extolled eloquence to the skie, that he might be lifted up with her; thou soonly mistakest the matter, the Doctor is known to affect that Dutch Worthie his temper, upon whose grave *James Dowza* strewed that flower among others: *honores. quia merebatur, contempsit; & quia contempsit, magis merebatur*; because he deserved honours, he contemned them; and because he contemned them, he much more deserved them. The whole course of his life refutes that base calumnie thou castest upon him: For,

1. After he first shewed himself in publique preaching, in his course at *S. Maries* in *Oxford*; he was commended by the Vice-chancellor and Universitie to the Kings Majesties Embassador *Lidger* in *France*, where *Cardinall Perone*; *homo. fama. potius. magna. quam bona*, by his agents thought to invagle him to Popery, by promise of far greater preferments then ever he could expect in *England*: but the Doctor esteemed no better of that motion, then of the devills offer to our Saviour; *all these things will I give thee, if thou wilt fall down and worship me*: for he was so far from turning out of his course, to take up these golden apples, that contrariewise he followed [the harder after the price of his high calling, and encountered all the Romish Priests, Jesuits, and *Sorbon* Doctors wheresoever he met them, even to the hazard of his life; and God gave such a blessing to his many combats for the faith there, that he reclaimed divers from poperie, and confirmed many that were wavering in the true reformed religion.

2. After his return into *England*, when the great favourite bore all

See the rectimonies of *Dr. Moulin*, and other foreign divines in the *Corollarie*.

all the sway, and the Doctor might have climbed to preferment by that ladder, by reason of his ancient acquaintance with the Duke; and the dedication of a book to his dearest consort, which she very much desired: yet understanding that the Duke for some politick ends sided with the *Arminian* faction, he brake off all dependence upon that favourite, and wrote a smart book against the *Arminians*, called *Pelagius redivivus*; and thereby dashed all hopes of his preferment then at court.

The hand-
maid to devo-
tion.

3. After the Dukes death, when those that sat at the helm of the Church, and had great power also at court, to procure the greater libertie to the Protestants in popish Countiees, and to draw her Majestie to a better liking of the reformed religion, sought to reduce the Church of *England* to a nearer conformitie to the Roman, at least in some scholasticall tenets and outward ceremonies and gestures with them; and to smooth the more rugged positions of poperie, was thought a readie means to facilitate the way to preferment: the Doctor declined this rode also, & though he desired nothing more then the uniting of all christians in the faith first given to the Saints, and the doctrine of the primitive Church; yet he could never endure those who went about to soder the Roman and reformed religion, and to bring *Christ* and *Anti-christ* to an enterview: neither would he ever be brought to varie in his practice a nailes breadth from the canons of the Church of *England*, and rubrick of the Common Prayer.

4. After the scene was turned, and many who before had layen in obscuritie, were brought upon the stage; who like the statues of *Brunus* and *Cassius*, *cōpresulgebant, quod non visebantur*, did shine the brighter, the more they were hid. The Doctor among others, was chosen by 390 votes to be a member of the Assemblie; and, among many other of eminent parts and worth, was designed by the whole house of commons, to answer a popish Priest, which he did accordingly; and was in so fair a way, that if his conscience had been a Lesbian rule, and would have bowed that way, where preferments are now offered, he might not only have held both his benefices, but expected such farther priviledges, as the chief of the Assemblie now enjoy. But when a covenant was tendered, wherein he must of necessitie proclaim his ingratitude to the world, by swearing to endeaour the ruine of those, upon whom under God he built his chief hopes, and intangle his conscience in evident perju-

The Author
of the book,
intituled;
*A safeguard
from Ship wreck*

ric, by swearing to break all his canonick oaths; necessitie constrained him to break off from the Assemblies, and for this cause he is now in bonds, and stript of all his ecclesiasticall preferments, and temporall revenues; & *nudus nudum Christum sequitur*, and follows his naked Saviour himself also stark naked.

But to leave off this sad and melancholie discourse, and come to the *beneficiall positions*, and *sattin cassock* thou talkest of, and *game at gleek*: thou shouldest have said *noddie*; a game at which thou playest at as well Sundays as working-days. For *beneficiall positions*, I know none held by the prelaticall clergie, as your schismaticall laicks teatm them, save this which the Apostle hath delivered, *that godlinesse is great gain, and hath the promises of this life, and the life to come*: but I can tell you of fruitfull doctrines and beneficiall uses, raysed by your Enthusiasts; as namely that *uiri*, after it hath been with a barber chyrurgion and hath its teeth pluckt out, is very lawfull, and that those of your sect alone have a right to the creature, and that the wicked have no right or title to any thing they possesse: and that therefore, when you plunder any Malignant you steal not, but take your own from them; and agreeable to your positions is your practise, you make no bones to devour widows houses, under colour of long prayers; like vultures you hover over dead corpses, and thereout suck no small advantage; if any rich man be going the way of all flesh, some of your fraternitie must be sent for with all speed to pray his soul *ex tempore* into heaven; and after you have perswaded him to set his house in order, for he must dye and not live, and he is going to draw his last will and testament, you will be sure to have a finger in it, or rather a claw, or naile to scrape and scratch something for your selves, under the title of pious legacies.

AMES forbiddeth not all usurie, but biting usurie in his Cases of Consciences.

SECT. XIII.

Of ministeriall habits, recreations on the Lords day, and how the Brownists and sellanies prophane the Christian Sabbath.

HAST thou yet any better Rust in thy shop, *Britanicus*, besides the large mourning weed beg'd artificially at the last funeral of a saint? Yes, a *sattin cassock* surely, a decent garment for a grave divine,


divine, especially on high dayes : what wouldst thou have the reverend clergy to weare? wouldst thou have them go in *cuerpo*, like your new England and Holland theologues? or in a rocket lined through with plush or taffata, as some of the Assembly men flaunt it? or in a short jacket, much like the riding coat of *David's* Embassadors, which was cut off at *os sacrum*, the huckle bone? Here *Brut.* thou playst the base cynick, *calcas fastum Platonis*, thou *Plutarch* tramplest upon *Plato's* pride, but remember what *Plato* replid; *Apopht.* *calcas fastum, sed also fastu*, thou tramplest upon the pride of some of the clergy in their apparell, but thou dost it in a worse kind of pride.

As for card-playing, I need not gleeke it with thee, for we are at play already; thy earnest is nothing but *jestis*, and those very scurrilous and ridiculous; and therefore either to be scorned or retorted upon thee in *sober sadnesse*. The Doctor is no player at cards or dice, nor approveth at all any recreations on the Lords day, but such as, like *Aaron's* golden plate in his miter, have holiness stamped on them: As for those of thy precise sect, they indeed will not for a world play a game at cards or tables on the Lords day, after evening prayer; but they do far worse, they take away morning and evening prayer both an I fear out the sacred liturgy of the church: if thou art come to thy self *Brut.* and hast thy wits about thee, prethee tell me, is it not better playing a game at tables on the christian sabbath, wherin a wooden man is taken up without any losse or hurt? or at chesse, in which there is an image of men set in battail array, there to cast the bloody die of war on that day, to kill, to pillage, to plunder? of the two I had rather see *larrunculos*, on that day then *latrones*, chesse-men then prestled-men: notwithstanding to chuse, your rifle houles and lequester malignants on that day; your city magistrats and Officers will not suffer a poor wareman to rove on the Thames yet they permit the souldiers in all the courts of guard, and forts, and ships, to drink and swell all the day: a physician may not passe over the river to save the life of the body, nor a divine to save the life of the soul, yet they account it a sanctifying of the sabbath to beat up drums and presse souldiers, to kill men on that day: O precise hypocritise, or rather hypocritically pretentious! A devout father sharply reprooving the evill conversation of some christians in his time told them to their faces, *gentes agitis sub nomine Christi*, you act the parts of Gentiles in the habit of Christians:



The subscription of the letter to

but I may truly say of you, *Judeus agitis sub nomine Christi*, you add the parts of *Jewes* in the habit of Christians: *Jewes*, I say, in the rigid observation of the Sabbath; of *Jewes*, in venting your spleen and malice against Christ, by excluding his prayer out of your liturgie; by defacing his name *Jesus* wheresoever you see it written in golden characters, or wrought in cloth of gold or tissue, or stampt in holy vessels, calling it the *Jesuits* trim or garb: by inveighing against keeping the feast of the nativity, resurrection and ascension, and terrifying those that in a religious compassion fast & mourn on good Friday; your beating down with axes and hammers the carved works of the temple, wherein there is any monument of him; and which is far worse, persecuting his meniall servants, the most faithfull and orthodoxall ministers of the gospell unto bonds and death.

SECT. XIII.

Of the subscription of the letter written to the Primate of Armagh,  and the signification thereof.

Brit. p. 68.

“ **H** E tells us of Sir *Walter Earles* interpretation of  and  the two *Greek* letters: *Aulicus*, you see we have some honest *Greeks*, that can find out your villanies, though you hide them in another language; I thinke you will translate your mischiefs in time into all languages: oh these doctors treacheries are very learned pieces; this is to shew their scholarship, and traiterous abilities, that they are able to betray us in *Greek*, as well as in *English*.

Answer.

Because thy animadversions upon the doctors letter scorpion-like thrust out a sting in the tale; I will first pluck out the sting, and then crush the serpent to pieces, and rub it upon the part. First then whereas thou chargest the doctor with villainy and treachery: I answer, that this is *villanous* language; but because most false and slanderous, the villain will return upon thy self, and the traytor upon thy *forma informans*. *A. Wardner*. I grant it is villany and treachery to betray the secrets of state, wherewith a man is trusted, to the enemy; but resolves of Synods are no secrets of state, nor is the King an

an enemy of the state; if thou sayst so, *Brit.* thou art a traitor, and *reus lese majestatis*: had the doctor acquainted his Majesty by the primat of Armagh what past in the Assembly, it had bin no villany or treachery, but piety and loyalty so to doe; for the King is the defender of the faith, and the P. of Armagh is a noble champion therof: all treachery is either of things or persons: what or whom did the Doctor betray? first what? did he betray forts, or citadels or treasure, or magazins of armourie, or cabin-councels? no word or syllable in all the intercepted advertisement of any such thing. There is mention of nothing but of some doctrinall conclusions and theologicall propositions, *de fide, qua tradi debent, prodi non possunt*, which cannot be betrayed, yet ought to be delivered: If the Assembly of divines resolve upon such articles of religion, as cannot enlure the light, it is not only lawful but a necessary duty of a faithful minister of Christ Iesus, to detect them, and to discover the abettors of them to the supream head of the church under Christ, that he may prevent the danger the body is like to be in. *Tertullian* assigneth it as a proper note of hereticks, that they conceal their tenents from the governours of the church, and the common sort of Christians also, and instill them secretly into the eares of confiding profelites; *occultant quod predicant, si tamen predicant quod occultant*, and wilt thou brand the divines of the Assembly with this mark of hereticks?

*Tutal. pra-
script.*

But the truth is, the Doctor held no correspondencie by Letters, nor was an Assembly-Spie, nor sent, nor intended to send any Letter towards Oxford, save onely that one unsealed that was intercepted, which also by a false suggestion was cunningly drawn from him, and presently shewed the close Committee, and a copie taken of it, and the originall sent by them to Oxford, and the Carrier preferred to a gainfull place in the Armie. By these steps, *Br. Bancroft*, if thou canst not sent and trace the traitor from the Bridge-foot to Lambeth, from Lambeth to the close Committee, from the close Committee to Oxford, from Oxford to the Committee for Examinations, and from thence to the Leaguer at S. Albans, thou hast no nose.

Yea but the Letter was subscribed, not with the Doctors name in English but with two Greek characters, Δ and Φ, and is that treason? Then surely to subscribe and much more to write a whole letter in Greek, as the Doctor hath done many, to Cyril Patriarch of

The subscription of the letter, &c.

of *Constantinople*, *Macrophanes* Patriarch of *Alexandria*, and diverse others, must needs be high treason, and such a treason as none of your *Brownist* Lecturers or Teachers are guilty of. I had thought, that the *Latin* had beene onely the language of the beaſt; but now I perceive, that any learned language is with you not only *Poperie* and heresie, but also treason; because it is like the *Maſſe*, an unknowne tongue to you, and betrayeth your ignorance, who have skill of no other language then your mothers tongue, and *canting*.

Yea, but the Δ and the ϕ were not written severally, and distinctly, but one in another, after the manner of numerals in *Greek* characters, and the ϕ was somewhat above the Δ, and therein certainly some mysterie of iniquitie lyeth hid, which none of all the Committee but Sir *Walter Earle* could reveal; I pray thee what was that? namely, that by these characters was signified not *D. F.* but *Fidelitie*: *O divinum arctolum, ϕ Chrysippeum acumen*; *O quintessence of wit, O rare Criticisme*! Yet, by Sir *Walters* leave, this conceit will shrink in the wetting: for there is a difference betwene *Phi.* and *Fi.* and *Delta* and *Delitie*: neither was the ϕ written above the Δ, but in the middle of it, after this manner, which mates the quiblet. Yet if the wits will have it so, let it passe for a curious and quaint conjecture. Admit that ϕ and Δ *Phi* and *Delta* is to be construed *Fidelitie*, and that as the Doctor carrieth loyalty in his heart, so also *fidelitie* in the two first letters of his name transposed, what wilt thou hence inferre, *Britanicus*; ergo, the Doctor is a villain and a traitor? now *Phi* upon the *Delta*, dunces, or rather *Beta*, *Britanicus*.

* Cook at the
Bridge foot,

*Ut sapiant fatua fabrorum prandia Beta,
O quam sæpè petet vina piperque * Coquus?*

SECT. XV.

Wholesome and seasonable advice to Britanicus.

TO knit up all in a true *lovers knot*: I know thee not by face, *Britanicus*, but onely *ex ungue*, by thy *nail*, which I find fretting in every sore, in Church and Common-wealth, whereby thou
exaspe-

exasperateſt all ſorts of men againſt thee, and haſt ſtirred a neſt of hornets; which, if thou look not to it, will ſting thee to death; *noli* *Cic. pro Sylia.* *aculeos, qui reconditi ſunt, excuſſos arbitrarī;* think not thoſe ſtings thruſt or pluckt out which lye hid, and for a time drawn in. Great Britain, *Britannicus*, hath been of late made a ſtage, wherein bloody tragedies have been acted, and after every ſcene thou thruſteſt thy ſelf in among the *Chorus*, and freely cenſureſt all the actors at thy pleaſure; give over thy part in time, and get off the ſtage: the *Protaſis* is paſt, we are now in the *Epiſtaſis*. God knowes what the Cataſtrophe will prove. In the mean while, take heed thou inſult not upon calamitie, *Καὶ ὅτι ἡ τύχη, καὶ τὸ μὴδὲν αἰετὸν*, the fall of the *Iſaac ad Dama-*
Die is uncertain, and thou knoweſt not what may be thy chance. *nium.* He that out of curioſitie lookt into the table hangd up in the market place, wherein the names of the *Proſcripti* by *Sylla* were ſet in their order, at unawares ſpyed his own name written in bloody characters: *cuius contingere poteſt, quod cuicumque poteſt;* that which is any ones caſe may be every ones caſe. Strengthen not the hands of thoſe whole fingers itch at the treaſure of the Church, it will prove like *Sejanus burſe*, which none ever beſtid; or the gold of *Tholoſe*, which none ever touched but he came to an ill end. Neither revile thou the ſervants of the living God, neither put ſcorns upon his Prophets: he not ſo graceleſſe, as to take a pride in diſgracing thoſe, whom God hath appointed to be the inſtruments and ſilver conduit-pipes to convey grace into thy ſoul. A jeer only at the Prophet *Eliſha*, and that by innocents, proved nocent, and their bodies were all to rent and torn with Beares, who touched only the thin hayr of the Prophets head, crying, *goe thou bald-pate*. If thou wilt needs prove matters with thy pen, chuſe thy match, beware of *impar congreſſus*.

Ἀγῶν ὅτι ἰδίᾳ οὐκ ἐχθρὸς ἀντιπρὶς
Ναὺς τῇ γῆρι οὐκ ἔστι ἀλλὰ πῶς.

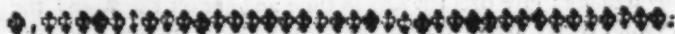
*Hesiod, l. i. op.
& dies.*

He is a ſtark ideot who will contend with his betters; for beſides loſſe of victorie he gaines blows into the bargain.

If *Parroclius* will encounter *Heſtor*; and *Amycus Pollux*; and *Darus Emellus*; and the *Syrens* the *Muſes*; and the blind worm the *Baſilisk*, they muſt take that which followed; above all things

Adag. Homeri.
canube testus.
Veritas tempo-
ris filia.

shoot not thy *Porcupey's quills* at soveraign Majestie; though thou thinkest thou goest invisible, as if thou hadst *Gyger's ring*, or wert compassed with *Homers dark pavilion*: yet the daughter of time will descry thee, and thou shalt find by wofull experience, how dangerous a thing it is, *in eum scribere qui potest proscribere*, it is not safe meddling with edge tooles, nor scribling against him who hath power to proscribe.



LEX TALIONIS:

O R,

A sober reckoning with

CIVICUS.

A Book so intitled.

After *Britanicus*, or rather *Barbaricus*, had mingled his ink with the over-flowing of his own gall: his brother *Civicus*, rather to vend his sorrie pamphlet, then to vent his spleen against *D. F.* hath a sting at the *gentle lash*, and would faine squeeze some poysonous juyce out of the Doctors *sponge*.

SECT. XVI.

Mercurius Civicus taken to task.

Occurrents Numb. 2. Jan. 12.

THere is a crosse to be erected at *Oxford, Jan. 22.* to crucifie the Parliament now at *Westminster*, and *D. F.* hath prepared a lash, and a vinegar sponge, hoping to get an executioners place: he wrote his own motto, *the gentle lash*, yet he would faine see the white flag died in blood. But the Parliament have done well to clip the wings of the Clergie that they may flye into no temporall places whose tongues and pens have uttered such poyson against the Parliament and in their pride would willingly adhere to *Rome*, as by many superstitions by them doted

on,

" on, doth plainly appear; who, by their *Babylonian* ceremonies,
 " have long endeavoured to make a bridge into the Church by *Ar-*
 " *minianisme*, to passe over into Poperie.

Sic perisſe frontem de rebus? What a brow of braſſe and conſci-
 ence ſeared with a hot iron, haſt thou *Civicus*? that thou daſteſt
 ſtain paper with ſuch notorious untruths and ſhameleſſe ſlanders?
 There can hardly be named any divine in this Kingdom now living,
 who hath diſputed, preached, written, and printed, more againſt
 Poperie and *Arminianisme*, then *D. F.* witneſſe *Vertumnus Romanus*,
 printed by the command of the houſe of Commons; the Sup-
 plement to the book of *Martyrs*; the *Fisher* caught, and held in his
 own net; the *Grand Sacriledge*, the caſe for the Spectacles, *Cygnus*
Can. Transubſtantiation exploded; and *Pelagius redivivus*; *Ancilla*
pietatis; and *Clavis Myſtica: citius crimen honeſtum quam turpem*
Canonem feceris: thou ſhalt ſooner be able to prove the Proteſtant
 Religion to be Poperie, and *Arminianisme* true chriſtianitie, then
 the Doctor guiltie of either. What crime then canſt thou charge
 him withall? a haynous ſin, and that of *commiſſion*: for he was ma-
 ny years in the *commiſſion of the peace*: thou ſhouldeſt have added,
 that all that while he neither preached ſermon, nor printed book
 leſſe than before. Let the Borough of *Southwark*, with the adja-
 cent parts, inform thee, whether the Common-wealth gained not
 more by that his impolymēt then the Church loſt. If the Doctor;
 to conſer with ſchiſmaticks, and reſtaſtorie perſons to the Kings
 eccleſiaſtical laws, and canons of the Church referred to him by
 the Judge; if to compoſe differences between neighbours, and ſtiſſe
 a world of litigious ſuits in the birth: if to take order for the relief
 of hundreds of poor and diſeaſed perſons in a dangerous time of in-
 fection, when other commiſſioners rather provided for their own
 ſaſetie by flight, then the ſaſetie of others, by the executing of their
 office, he deſakd ſome time from his ſacred ſtudies: peradventure,
 this preſent age, rather jealous of, then zealous for the Church, will
 blame him for it; but the former would have thanked him for it, as
 they did *Niſſene*, and *Ambroſe*, and *Auguſtine*, and *Jewell*, whoſe
 temporall dignitie and power no way eclipsed their ſpiritual emi-
 nencie, no more then it did the Priests, 2 *Chron.* 19, 8. ſet by
Jehoaſaphat for the judgement and cauſe of the Lord.

Yet thou wilt ſay, that to diſcharge the function of a Paſtor, and
 execute the office of a Juſtice of peace, are incompatible. No more

Anſ.

Mar. 5. 9.

See the statut.
16. Rich. 2.
and the 25 of
Edw. 3.

See Spynm
Philosophica.

then to teach and to make peace, to preach down and to beat down vice, to wound the haire scalp of every one that goes on in his prophaneesse, and drunkenesse, and uncleaneſſe, and routs, and riots, both with the spirituall and temporall sword, which in former ages were aiding and assisting one to the other, according to *Bracton* his observation; *gladius gladium juvat*: but now back and how one the other. If all peace-makers are blessed, surely as well the religious Justice of peace as the preacher of peace; and if both concur in one person, he must needs have a double share in that blessing: but thou art of another mind, *thine eye is evil*, because the Prince or state are good to the Church, arming her with some temporall power, the more effectually to compass her spirituall ends, and defend her children from violence and wrong. Thou say'st the Parliament hath done well to clip the wings of the Clergie, that they may flye into no temporall place. I will not answer thee, that many former Parliaments have impeded them: but for Acts of Parliament, they are not for us to censure, but to obey; what the Parliament hath done, their Act speaketh: and therefore I will be silent.

Yet since that Act, divers of the Clergie great in your books, (but none other) have flown into temporall places: one hath flown into an examiners place in *Haberdashers-hall*; another into a commissioners place for *Scotland*, a third into a *Gaolers* place at *Lambeth*; *arrige aures Pamphile*. So, it seemeth, it matters not much, *quid*, but *quis*; not what the employment is, but who it is that is employed: for if he be a malignant, all is trash that he takes; but if a confiding man, all is fish that comes to his net: yea, that golden table which the *Miletian* fishers caught, and *Apollo* adjudged to the wisest man then living. Howsoever, to be in the commission of the peace, without seeking it, and to discharge that trust faithfully, without any abatement or diminution of diligence in his pastorall function was no blemish, but an ornament; no disgrace, but a dignitie to the Doctor: It gave him more power, it took nothing from his reputation; it blurred not but blazon'd his armes. Yet thou pickest a quarrell with him for executing justice upon unlicensed scriblers, as before upon unlicensed tiplers: thou feelest the smart of his gentle lash, and put'st finger in the eye, crying and complaining there is "a crossie" to be erected at *Oxford*, Jan. 22. to crucifie the Parliament now "at *Westminster*."

Say it over again, a crossie erected at *Oxford*, to crucifie &c. then there

there are forty seven miles at least between the crosse and the persons to be fastened to it ; a strange thing to erect a crosse at *Oxford*, to crucifie supposed delinquents at *Westminster* ; and more strange that an act of pardon and grace, &c the holding out of a golden scepter of mercy to all that will take hold of it, should be taken to be the erecting a crosse to crucifie, or a gibbet to execute any ; but our late intelligencers, *ne intelligendo faciunt, ut nihil intelligant*, forfeit their wits as well as they have made shipwrack of their consciences ; else thou wouldst never tell us of a gentle lash at the crosse ; for neither were any according to the Roman laws lashed at the crosse, nor was that a gentle lash with which our Redeemer was scourged, for it set him all in a gore blood, and made him such a ruefull spectacle, that *Pilate* himself, whose conscience was as red as his scarlet robe, yet cryed out in compassion, *ecce homo*, behold the man : and as absurd is thy application of the sponge, for the Doctors was a sponge full of fair water, to wash away some foul aspersions cast upon him by the Brownists ; the other a sponge full of vinegar to suck out & drink, that the Prophecie might be fulfilled literally, *when I was a Psal. 69. 21. thirsty they gave me vinegar to drink* : and if all who make use of a sponge in the former kind, are to be termed executioners, your noted noters of sermons, and elect Ladies, who cleanse their table-books, especially before your fast sermons ; of which all men now begin to surfeit, must own that odious title. “ Yea, but though he wrote his own motto, the gentle lash, yet he would fain see the “ white flag dyed in blood. A lye dyed in grain, for which thy conscience will check thee one day, if thou hast any : for in the very narration of the Doctor, intituled the sponge, which thou here quotest and alludest unto, one of the articles preferred by the Separatists, to the committee for plundered Ministers against him, was, that he taxed the lecturers in *London* and the suburbs for being *housefens* and incendiaries, by instigating the people to these civill, or rather uncivill and unnaturall wars, crying out for the cause of God, and quarrell of the Gospell, fight, fight ; kill, kill ; battel, battel ; blood, blood ; nay, so far is the Doctor from wishing that the white flag should be dyed in blood, that he desireth from his heart, that there were never a flag or streamer to be seen in the field, nor drum or pipe to be heard, nor sword to be drawn, nor pike to be advanced in these kingdoms, but that it would please the Prince of peace, our only peace-maker, upon the lifting up of millions of hands in publike

like and private, upon the prayers and tears of *Scotland*, sighs and groans of *England*, and last gasping breath of *Ireland*, to turn all our drums into tabrets, and pikes into Records, and swords into scythes, and pole-axes into mattocks and streamers into winding sheets, to wrap up all the differences between Prince and people, church and common wealth, together with all the direfull effects thereof and to bury them all in perpetuall oblivion: *dulce est nomen pacis, & res ipsa perquam salutaris*, liveet is the name of peace, and the thing it self most healthfull; *qua non solum homines, sed & agri, & tellus laetari videntur.*

The King-fishers, as *Plutarch* writeth, never breed but in a calm sea; and *S. James* teacheth us, that *the fruits of righteousness are sown in peace of them that love peace.* On the contrarie we reade in *Plinie's Nat. Hist.* l. 9. c. 35. that in the generation of *Margarites*, or pearle, if it thunder, the work of nature is quite marred, and that which would have been an orient gem, becomes a cruell moisture: and how many pearles have of late miscarried, since the thunder of warre, both the Universities will tell you with pearls in their eyes. For it is not only true, *silent leges inter arma*, but *Muse* also, that the laws are suspended in the times of bloodie warres, but the *Prophets* too, and the *Muses* also. As *Marius* was wont to say, where there is clashing and clattering of Arms, neither laws of God nor man can be heard; and where the laws cannot be heard, all out-cries are heard, and all out-rages are committed: no man hath *proprietie* of or in any thing, save losses and wounds; nor can purchase ought but spoyle, not build any where but upon ruines. O the thundering in the ayre, and plundering on the land; the suspending and interdicting, not so much of Preachers as Churches! O the carcases as well of Cities as men, and Coffins rather of houses then corpses, and rooting up rather of families and countries then of gardens! These and other distinnall effects of warre extort from all those, who have any thing yet to lose, and have not forfeited the libertie of their speech with the libertie of their persons, this unanimous and harmonious Vote, *Come blessed peace.*

Nulla salus bello, pacem se poscimus omnes.

Of all the messengers of Gods vengeance; the sword is the swiftest; of all swords the civill is the keenest, especially when it is
 what

whet with a pretext of Religion. This is *ῥομφαία δισημῶς*, *gladius anceps*, a two-edged sword, cutting on both sides, *English* men, Protestants, brethren, branches of the same root, subjects to the same Prince, ray, members of the same mysticall body. In all other warres the victorie is joyfull on the one side; but in this, like as in the *Cadmean*, neither good for the conquerour nor for the conquered: for,

Κλαίει ὁ νικῶν, ὁ δὲ νικηθεὶς ὀυλάει.

He that conquers, weepeth for the losse of his countrey-men, friends, kinsmen, and allies; and he that is conquered, is lost.

Which side soever gains, the King and the Countrey loseth: O dismall Ensignes! O banned Banners! O stained Colours! O bloodie Streamers! O inglorious Armes! O ignoble Victories! the monuments whereof are not pillars, or statues set up, or trophies erected, but downfalls and ruines.

Bella geri placuit nullos habitura triumphos?

Hec quantum terra poterat pelagique parari.

Hoc quem civiles hauserunt sanguine dextra?

A Corollarie.

BEcause the good parts of men, like pictures, are best seen at a distance, (*pictura enim videnda non comminus*) and our great Prophet telleth us, that a Prophet is not esteemed in his own countrey; I will here, by way of Corollarie, set down the Eulogies of some eminent forraign Divines, concerning him who is *sideratus* among his own, but *desideratus* among them: the reason of which difference of judgements is evident to be this; they look upon him in his printed works, and in himself as he is: but these look on him through the *foul spectacle of a false relation*, and through the deception of their sight deem the *dust and filth to be in him the object*, whereas it is indeed in their *furred glasse*: let them rub and cleanse their spectacles, and he will appear such to them, as he doth to those forraigners, whose testimonies here follow in their own language.

*Basl. cp. 62.
ἐν ὁποῖον δυνά-
τον οὐκ ἔστι
ἰδεῖν αὐτὸν
ἡμεῖς.*

SECT. XVII.

Testimonies of forraign Divines.

Amplissimo præfuli Johanni Kingo, Petrus
Molinæus S. P. D.

Quantum recreatus sum (præful ampliss.) consuetudine & amicitia
D. Fearlei, tantum ejus abitum graviter molestique tui; est
enim vir perpaucorum hominum, & quem cum penitus insperatis non
possis non amare vehementer. Non vulgaris est in homine doctrina,
ingenium compitum & in numerato, tam morum integritas, & pietas
condita est mirâ suavitæ. Quem quia Monachi & Sacrificuli ve-
strates qui hic sunt senserunt gravem adversarium, non dubito quin
ejus discessulatentur summopere. Solent enim Anglos generosos Luetia
agentes excipere insidiis, & quasi septos indagine in fraudem induce-
re. Cum quibus Fearleius non semel congressus optima spolia retulit,
& infirmos confirmavit in fide, deditque experimentum, quantum
int erit vestratæ ecclesia habere hic ministrum Anglum, qui se tam
perniciosis ingenis tam fortiter opponat. A talis viri complexibus a-
vellit, quam mihi grave fuerit facile æstimabit, qui sciat quanta hic sit
paucitas ejusmodi virorum. Sed quia vocatur ad majora, & apud vos
inventurus est majorem segetem quâ metat, æquum est privatum meam
voluptatem posthabere amici commodis, & ecclesia utilitati: nolui tam-
men, ut discederes absque literis, quæ testentur quanti faciam (vir
magne) pietatem tuam, & doctrinam singularem: quæ te gubernacu-
lis tantæ ecclesiæ admovir; quam quia pascui feliciter, summæque
fide, & diligentia, ut Christi servum deceat; optamus ut Deus te servet
incolumem, & tuos labores suo favore prosequatur. Vale. Lutetia
prid. cal. Junii, 1613.

A haut & puissant Seigneur, Messire

PHILIPPE HERBERT, Conte de

Pembroke & Montgomery, Baron HERBERT

de Cardiffe, Baron de Parre & Rosle, en Kendall,

Fitz-Hugh Marmion & S. Quintin; Baron

HERBERT de Shurland; Grande

Chamberlaine du Roy de la

Grande Bretagne, &c.

Guillaume
Herbert in the
Epistle dedi-
catorie, pre-
fixed to his
translation of
Doct. Fletley's
Handmaid of
devotion into
French.

IEn'ose passer outre de peur de perdre mes paroles, car seachant
que l'Autheur s'est rendu fameux en France, par ses doctes dis-
putes avec plusieurs Docteurs de l'Eglise Romaine; & en ce pais
par ses predications, & par plusieurs beaux livres qu'il a mis sous
la presse, s'estime que mes louanges n'adjousteront, non plus a sa
reputation qu'un verre d'eau a l'occean. Je diray seulement qu'en
son Ancilla pietatis, dedie a cette nobla, illustre & vertueuse prin-
cesse la Duchesse de Buckingham belle mere du Baron de Shurland
vostre fils aine, qui en espousant Madame Marie de Villiers, heri-
tiere des beautez de sa mere, & des vertus de son pere, a allie
deux maisons qui ne cedent a aucune autre en noblesse, antiquite,
grandeurs, richesses & vertu, il s'est rendu tout admirable, pourtant
au dedans de ses discours le suc & la moële, & au dehors la douceur
& la grace; qu'il est tout verdoyant en fucilles, plaisant en fleurs,
& abundant en fruits:

Utque viret semper laurus, nec fronde caduca
Carpitur, æternum sic habet ille decus.

Ad Lectorem.

Comme l'autheur de ees prieres est un homme docte & devot, il
a si bien conjoint la devotion & la doctrine, qu'un cœur glace
peut estre rechauffé, & un entendement offusqué peut estre illu-
miné, s'il jette les yeux sur ce livre, & le lit avec attention; car
toutes ces prieres sont autant de Sermons, qui luy preschent journalle-
ment la primique de quelque vertu, & luy exposent quant & quant les

M

mysteres

mysteres de Religion. Qu'est il besoin d'en dire tant? Li les mon cher Lecteur, & tu diras, que comme le Soleil ne demande point tant nos loüanges que nos yeux, (car qui le peut voir sans le loüer), ainsi ce livre ne peut estre leu plustost que loüé.

Salutem à salutis authore.

*Wolfgangus
Meyer in his
Epistle dedi-
catorie before
his Dutch
translation.*

Reverendiss. & clarissime domine Doctor Featleie; miraberis, scio, literarum mearum conspectu; ac sanè tenuitatis mea modestiaque fuisset, iis potius supersedere, quam sanctas viri tanti occupationes interturbando in publica commoda peccare. Verum ea est nobilissimi Equitis, D. Flemingi, serenissimi regis vestri apud nos Helvetios Oratoris apud me auctoritas, ut potius fama, quam inobedientia periculum subire maluerim. Ejus jussu suasuque non modo dignitatis tua amicitiam presentibus ambire, sed Pietatis quoque Ancillam Germanica civitate donare ausus fui. Si absque offensione tua id ab me factum intellexero, digito cælum attingam. Mirantur nostri homines devotionis aculeos, quos precatationes tuae, in cordibus fidelium exerunt, & post se relinquunt. Memiar, si iis quicquam legerim simile. Perge (vir clarissime) hujusmodi scriptis seculum hoc beare; hac itur ad astra. Quid verò in Polemicis quoque valeas, Magnum Ecclesia Romana Sacrilegium: tuaque cum Pontificiis habita disputationes indicant. Si per humanitatem tuam alios quoque genii & ingenii tui fœtus exosculari licuerit, beatum me predicabo. Fœtentur nostri transmarini, se mihi ob translationem Perkinsii, Willeti, Downami, Squirii, aliorumque scriptorum Anglicanorum, plurimum debere: sed longè plus propter translationem precum tuarum. Verfor ego jam in Apocalypseos explicatione. Antequam verò lucubrations meas judicio doctorum veniendas exponam, eas prius, cum uno vel altero Anglorum, qui postremi hoc profundum mare transverunt conferre lubet. Bene mereberis, vir praestantissime, si me eorum participem reddideris, gratitudinem aliam non polliceor quàm qua à mea remissione, & amore gentis Anglicana fluere potest: vale pancraticè vir excellentissime, & salve;

*Dabam die Paschatis,
Anno 1641.*

*Ab eo, qui te fert in oculis,
Wolfgango Meyero, S. Th. D.
& ecclesiae Cathedralis, quæ est
Basileæ concionatore.*

Viro

*The Grand
Sacrilege,
printed Lond.
1630.*

Viro reverendo ac clarissimo Domino *Francisco Taylero*
Ecclesiæ Claphamensis Rectori vigilantissimo.

NE omitas clarissimi Doctoris *Featleii* opera, quæ à doctissimo viro Domino *Spauhemo*, Professore Genevensi, præ aliis laudantur.

Datum Basileæ, Martii

13. 1640.

Joannes Schavarenus.

Idem in literis dat. Basilea 4. Septemb. 1641. Doctor Featleius quoad acumen, & singularem in meditationibus suis profunditatem, videtur certe vel celebratissimis omnium ævorum hoc in genere scriptoribus palmam disputare. Quod si quæ alia ejus extent præter Clavem Mysticam, & Ancillam Pietatis, me quæso fac rescire.

Viro venerando, Domino *Francisco Taylero*,
verbi divini præconi fidelissimo.

UT unicum addam, quæso, proximis signisca an Doctor *Featleius* adhuc sit in vivis, anque volumen suum meditationum publicarum nondum prælo submiserit: de cuius præstantia nullus dubio, est enim mihi ad manum ipsius *Ancilla Pietatis*, quam dominus *Oliverrius* propria manu dono dedit, & dominus *Wolfgangus Meyerus* in linguam nostram vertit vernaculam: Sic ipse coram testatus est.

Datum Brugis, Decemb.

10. 1641.

Tuus ex assè, & besse,

Johannes Henricus Homalin,
indignus Christi servus.

To the right reverend father in God,
JOHN KING, Lord Bishop of London,
Peter Moulin wilheth, &c.

THe greater content and delight I received in the friendship and society of Dr. *Feasley*, the greater cut it was to me to part with him; for he is such a man, as you shall meet with but few; and whom, when you know thoroughly, you cannot but love entirely. He is a man of choyce learning, of a nimble and ready wit, of an honest and religious disposition, seasoned with marvelous sweetness: at whose departure, your English Priests and Jesuits, because they found him a sore adversary, no doubt did greatly rejoyce: for their manner is to hanker about *Pari*, and to lye in wait for English Gentlemen that travail thither, that they may catch them in their nets, and engage them in the Romish quarrell: with these Doctor *Feasley* often encountered, and striving with them, carryed away the prize and confirmed those that were weak in the faith; and gave proof how much it concerned your Church to have here an able English Minister to make strong opposition against such pestilent wits. To be deprived of the company of such a man & to be pluckt out of his bosome, how grievous a thing it was to me, any man may judge, who knows the scarcitie of such men here: but because he is called to an higher place, and shall reap a more plentiful harvest with you, it is fit for me for the publike good and profit of the Church, to forgoe my private interest.

Salvation in the Author of Salvation.

Reverend and most worthy Doctor *Feasley*, I know well you will wonder at the sight of my letters; and indeed it had stood better with my meanesse & modesty to have spared them, rather, then by interrupting the sacred employments of so great a man, to offend

offend against the publike good: but such is the authority of that noble Knight, Sir *Oliver Flemming*, his excellent Majesties Ambassador Lieger with us *Helvetians*, that, I had rather hazard my reputation, then incur the danger of disobedience. At his command and intreaty I have taken the boldnesse not only to renew our acquaintance in these my letters, but to translate your *Hand-maid to Devotion* into the Dutch language: if I may understand that you take no offence at it, I shall think my self very happy: our countrey men very much wonder at the sparkles of devotion, which your prayers doe first kindle in the hearts of the faithfull; and then leave the flame behind them: let no man believe me if ever I read any thing like them: go on most worthy Sir, to make this age happy with such kind of writing; this is the high way to Heaven: besides what your abilities are in controversies, the Grand Sacriledge of the Romish Church and your disputations with the Papists do sufficiently demonstrate; if out of your courtesie I may embrace other fruits of your learning and judgement, I shall acknowledge it as a speciall favour: our countrey men beyond the seas confesse they are much indebted to me for translating the works of *Perkins, Willet, Downham, Squire*, and other english writers, but far more for the translation of your Devotions. I am now employed in expounding the *Apocalyps*: but before I doe expose my labours to be examined here of the learned, I mean to communicate them to one or other of the English, who last crost the seas: worthy Sir, you shall doe me a great benefit, if you shall make me partaker of them; I promise no other thanks then what can proceed from my slender abilities, and the love of the English nation. Farewell most excellent Sir,

From him who hath his eyes ever upon you,

Wolfgangus Meyer, S. Th. Doct. and Preacher at the Cathedrall Church which is in Basile.

To the Reverend and Worthy Mr.
FRAN. TAYLER, the watchfull Pastor of
the Church of *Clapham*.

Forget not to send the works of worthy Doctor *Fearley*, which
above other are commended by that most learned man *Spanhe-*
mius, Professor of *Geneva*.

Dated at *Basile*, *March*
13. 1641.

John Schewaren.

The same man in his letters dated at *Basile*; 4. *Sept.* 1641. Doctor
Fearley, for his acutenesse and singular depth in his meditations, doth
seem to put hard for the victory with the most famous writers of all
ages in this kind: but if there be any other works of his extant,
beside his *Mysticall Key*, and his *Hand-maid to devotion*, pray cer-
tifie me thereof.

To the Worshipfull M. FRANCIS
TAYLER, a most faithfull Preacher of
the Word of God.

That I may adde but one thing: in the next letters certifie
me whether D. *Fearley* be yet alive, and whether he hath not yet
printed this volume of publike meditations; of the excellency
wherof I make no doubt: for I have here present at hand his *Hand-*
maid to devotion, which Sir *Oliver Flemming* gave me with his
own hand, and M. *Wolfgangus Meyer* hath translated into our
mother tongue, so he himself professed before me.

Bruges, Dec.
10. 1641.

Tours to the utmost of my estate and power

Johan. Hen. Homalin, the unworthy
servant of Christ.

Harleus

Harleua, April 11 1644.

Charissimo suo Bullo. S. P. D.

Valde me perculit qui hic rumor percrebuit de acta domini Feat-
lei custodia. Siccine tractari insignem veritatis pugilem de reli-
gione reformata optimè meritum? Idque ab iis, qui reformanda eccle-
sia palmam aliis praripere omnibus satagunt? Neutiquam tamen hoc
mirum aut insolens discipulo videri debet, cum sciat ipsius magistrum a
gente sua & magnis in Israele Rabbis duriora passum.

Tuus ex animo,

Ioh. Stablesius generos. Ger.

*From Harlew, to his very loving friend Master Bull,
health and happinesse.*

I Am sorry to hear of the close Imprisonment of that worthy Dr,
Fealey; what? He who is, and ever hath been so stout a Cham-
pion for religion, to be so used by the reformers thereof? But let
his own Nation, & not the disciple think it strange, when his Master
suffered so much crueltie from the great Rabbins of *Israel*.

Yours from my heart,

April 11. 1644.

Joh. Stables Gent.

These testimonies of forraign Divines I had thought to suppress,
because the rehearsing them cannot but wound the modestie of
the party, & may peradventure whet the venomous tooth of envie a-
gainst him: yet these comming to my hands, and considering in
what condition the partie now is, I held it a dutie of Christian chari-
tie and equitie, to impart them to the indifferent reader for the
vindicating his person, and adding some light to his reputation now
labouring in the eclipse.

SECT.

SECT. XVIII.

The sum of D. F. his apologie, reduced into two unanswerable Dilemma's.

BEfore I put forth the horns of the *Dilemma's*, I will lay down certain *Lemma's*, or assertions of undeniable veritie.

First, after *D. F.* had delivered his mind concerning the *Scottish Covenant*, (which he thought he might doe safely in a free *Assemblee*) and many days before he wrote any Letter to the Primate of *Armagh*, it was spoken openly at *Westminster*, that the Doctor should be voted out of the *Assemblee*, as *L. M.* and *M. H.* disclosed to *D. F.*

Secondly, that *D. F.* sent not to *A. Warner* to conveigh a Letter of his to the Primate of *Armagh*, but *A. Warner* was sent to the Doctor, who, by probable and plausible suggestions, drew this Letter unsealed from the Doctor, which he no sooner received, but he shewed the close Committee.

Thirdly, that when the Doctor wrote this Letter to *Armagh*, the Bishop was an elect Member of the *Assemblee* by the house of Commons, and both he and Doctor *Prideaux*, and Doctor *Ward*, and Doctor *Brouncker*, and Doctor *Oldisworth* and Doctor *Harris*, and others well affected to the Discipline and Liturgie of the Church of *England*, were daily expected at the Synod, and some of them excused their necessarie absence for a time from the *Assemblee*, by Letters to the Prolocutor, whereof one was presented by Doctor *Fentley* himself, and Doctor *Gouge*.

Fourthly, that when the Doctor wrote his Letter to the Primate of *Armagh*, there was no declaration or ordinance of either of the houses of Parliament, forbidding correspondencie by Letters to *Oxford*, without leave of the houses, or warrant from the Lord General; for the Doctors Letter was written about the middle of September, 1643. and the ordinance prohibiting any under pain of Sequestration, to hold intelligence with *Oxford*, bears date Octob. 22. 1643. a full moneth after; so that the writing of the fore-named Letter, at that time, was not so much as *malum quia prohibitum*; neither

neither could the Doctor be censured for it as a crime, because, as the Apostle teacheth us, *where there is no law, there is no transgression.*

5. Fifthly, that there was never any thing objected against the Doctor since the sitting of the Parliament, or the Assemblie, save the seven Articles preter'd against him by the *Brownists*, of which he was cleared, acquitted, and discharged in a full house after a long debate; *July 12.* and his Letter to the Primate of Ireland, which was written before the ordinance of Parliament made it criminall to write any letters to *Oxford* without speciall leave.

Now *Civics*, call to thee *Britannicus*, and *Scoticus*, and *Calicus*; together with *Patriark W.* and Independent *N.* and set all your wits upon the tenters, to render some colourable answer to these two insoluble dilemmas.

First, either the vote of the house of Commons is an undoubted oracle of truth and justice, and a conclusive and definitive sentence in poynt of law, or not. If it be so, then is *D. F.* cleared from all aspersions cast upon him. For in a full house, *July 12.* he was acquitted of all the articles objected against him, as appeareth in the record under the hand of *H. Elsing*, exemplified in the vindication of *D. F.* p. 21. If it be not so, but as some heretofore have conceived, only as the inquest of the Grand Jurie, and a preparatorie to the full information of the cause upon oath, and finally sentencing it in the house of Peers; then the vote passed against the Doctor in the house of Commons alone, without any farther proceeding in the house of Lords, is of no force or validitie in law, and consequently *D. F.* is still Rector both of *Lambeth* and *Alton*, and *M. W.* and *M. N.* are no better then intruders and usurpers of another mans right and possession. If the Allegations brought by the *Brownists* against the Doctor were true, how came he to be acquitted *July 12?* if they were false, how came he to be condemned by the vote of the same house *Sept. 29?* And why were those articles from which he was cleared, commanded to be read in *Lambeth* Church, and made the ground of the sentence of sequestration against him, as if he had been guilty of them?

Secondly, either the unsealed letter, written to the Primate of *Ireland*, contained in it some disclosing of secrets of state, or imputations upon the Parliament, or some other criminall matter liable to just censure, or not.

Two insoluble Dilemma's.

If the former, 1. Why was the originall Letter sent by order of the close Committee to Oxford? If it gave any intelligence, they who sent it were the intelligencers, not the Doctor: his letter intercepted at London could tell no tales at Oxford.

2. Why was not the originall under the Doctors owne hand shewed him to convince him? Or at least an authentick copie, attested by the hand of a notarie or some sworn witness, proving the accord thereof with the originall?

3. Why were not the pretended offensive particulars put to the Doctor, when he was converted before the Committee, and his punctuall answer required thereunto?

4. Why was not the messenger or some other witness produced, to prove that the pretended offensive particulars were in the letter signed with the Doctors own hand?

5. Why all this while is the letter suppressed, and not published to this day, to clear the justice of the proceedings against the Doctor? If it were a legall evidence against him, as it is urged in the sentence; why could the Doctor by no means gain a copie of it, that he might interpret his own meaning, and that his answer as well as the objections against him might be upon record?

Lastly, why was no cause expressed in the Warrant, for committing him to Prison?

If the latter, *i. e.* if the letter be so far from containing in it any matter subject to exception, that it rather deserved approbation, as expressing much loyalty to his Majestie, zeal of the true orthodox religion, and a reverend regard and respect to the Assemblie of Divines, with a desire to continue still among them with his Majesties leave.

1. Why then is this letter made the only ground of all the proceedings against the Doctor?

2. Why for writing this letter unsealed, not to a stranger, but to a member of the Assemblie, was he voted out of both his Benefices, all his estate both personall and reall sequestred, his books (in which lay his chiefest treasure) taken from him, his familie turned out of house and home, his servants and friends examined upon oath, concerning any plate, money, rents, or arreages, bills or bonds belonging to him, and all that could be found seized upon?

3. Why is he suspended from the exercise of his Ecclesiasticall function?

4. Why

In the Vote
Sept. 29. a-
gainst the Dr.
(all the other
articles are
waived) see the
record sup.

4. Why hath he been so long detained in prison, and there put to a great charge without any allowance at all out of his sequestred estate worth above 400 pound *per annum*?

5. Why is such a severe hand kept over him, that in the space of eight months and more, he can by no means obtain a most humble and confectionable petition to be tendered in his behalf to the house?

Thou, whosoever readest these things, and hast with *Philop of Macedon*, reserved one eare for the defendant, consider of all things impartially: & *si quam opinionem animo conceperis, si eam ratio convellit, si ratio labefactabit, si veritas extorquabit, ne repugnes, eamque animo aut libenti aut a quo remittat. Est enim hac norma & forma judiciorum aequorum, ut culpa sine invidia plectatur, & invidia sine culpa ponatur*: whatsoever prejudicate opinion thou mayst have taken of the Doctor, if reason convince it, if reason overthrow it, if truth it self pluck it from thee, give over thy hold: for this is the rule and pattern of all righteous judgements, that guilt be censured without envie or spleen, and envie and spleen without guilt be abandoned.

Cic. pro cluui.

Post-script to the Reader.

Courteous Reader, I know thou expectest that here the Doctors whole letter should be added. But for the avoyding of tautologies, because all the substantiall contents, so far as in the *Diurnalls* and *Mercuries* they have been heretofore objected to the Doctor, they are in in the Gentle Lath, and in this Treatise related in severall sections, and fully answered; I shall intreat thee to be contented with the remainder thereof, faithfully transcribed out of the originall sent to the Primate of Ireland.

Doctor *Featley* having written a letter to the Lord Arch-bishop of *Armagh*, to give his Grace an account of his demeanour in the businesse of the *Scottish Covenant*, was committed Prisoner to the Lord *Peters* house, both his Livings given away to others, and his Books bestowed upon that old instrument of sedition *White of Dorchester*. But it was the Doctors reasons against their *Covenant*, which raised all this stirre, which (the originall Letter being now in my

*Mercurius
Aulicus* 41.
week, 1643.

hands) I shall here impart, and the pretended Houses who got a copie of it, can testifie it to be true. First the Doctor excepted against those words [*We will endeavour the true Reformed Protestant Religion in the Church of Scotland, in Doctrine, Discipline, Worship, and Government, according to the Word of God.*] These words (saith the Doctor) imply that the Worship, Discipline, and Government of the Church of Scotland, is according to the Word of God, which (saith he) is more then I dare subscribe, much lesse confirme by an Oath. For first, I am not perswaded that any plaiforme of Government in each particular circumstance is jure divino. 2. Admit some were, yet I doubt whether the Scots Presbytery be that. 3. Although somewhat may seeme to be urged out of Scripture for the Scots Government, with some shew of probabilitie, yet far from such evidence as may convince a mans conscience, to sweare it is agreable to Gods Word. Next the Doctor excepted against that passage [*I shal endeavour the extirpation of Prelacy in the Church of England, &c.*] I (saith he) dare not sweare that: First, in regard that I beleieve Episcopacie is an Apostolicall Institution. 2. That the Church never so flourished, as within 500 years after Christ, when it was governed by Bishops. 3. That our English Episcopacy is justified by the prime Divines of the Reformed Churches beyond the Seas. 4. that our English Bishops now & ever since the Reformation, have disclaimed all Papall dependency. 5. That the foure General Councils (confirmed in England by Act of Parliament, 1 Eliza.) assert Episcopacy. And 6. (which all men had need consider) the Ministers of the Church of England; ordained according to a forme (confirmed by Act of Parliament) at their Ordination take an Oath that they will reverently obey their Ordinary, and other chiefe Ministers of the Church, and them to whom the Government and charge is committed over them. This Oath I and a'll Clergy-men have taken; and if we shall sweare the extirpation of Prelacy, we shall sweare to forswear our selves. Lastly, he excepted against that passage [*I will defend the Rights and Priviledges of Parliament, and defend His Majesties Person and Authority, in defense of the true Religion and Liberties of the Kingdome.*] Here (saith he) the Members are put before the Head; the Parliaments Priviledges before the Kings Prerogative, and the restraint of defending the King, only in such & such cases, seems to imply something, which I fear may be drawne to ill consequence.

F I N I S.

The Gentle Lash,

Or the

VINDICATION

Of
D^r. FEATLEY, a knowne Champion
Of The
PROTESTANT RELIGION.

Also Seven ARTICLES Exhibited
against him,

With his ANSWER thereunto.

Together with the said DOCTOR his
MANIFESTO and CHALLENGE.

PLAUT,

*Si hic thesaurus fultis in lingua positus est, ut maledicant me-
lioribus.*

Imprinted at Oxford, 1644.

The Gentle Bash.

Of the

VINDICATION

30

Dr. P. A. A. & Co. - Boston

4130

РЯЗАНСКИЙ ТЕАТРАЛЬНЫЙ

Also Seven Articles Exhibited

and Biceps

Which is A new & distinct

F. MADAM

MANIFESTO and CHALLENGE

1884

[Faint handwritten text at the bottom of the page]

1841, 1842, 1843, 1844, 1845, 1846, 1847, 1848, 1849, 1850, 1851, 1852, 1853, 1854, 1855, 1856, 1857, 1858, 1859, 1860, 1861, 1862, 1863, 1864, 1865, 1866, 1867, 1868, 1869, 1870, 1871, 1872, 1873, 1874, 1875, 1876, 1877, 1878, 1879, 1880, 1881, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 25

The Gentle Lash.

O That we had Faith but strong enough to exorcise these quotidian devils, so weekly appearing in our *Diurnals*, *Mercuries*, and *Continuations*: who pretending to maintain the cause of Religion, scandalize both it and all goodnesse, with malicious *Lyes*; whose anonymous *Reporters* have even sold themselves to the *Presse*, to abuse the Peace of this poore distracted Church and Kingdome, whose audacious *Pens* dedabbled in the Gall of bitternesse, set forth presumptuous things, maligning *Princes*, and speaking evill of *Dignities*, who aiming at the confusion of the *Church*, strike at her very Pillars, casting their venomous *Froth* upon their Names, whose able and Religious Quills have vindicated the true Protestant Religion, from the dirty calumnies of learned Heretickes, Generation of *Vipers*! who hath bewitched you? who hath infatuated you to betray Religion for five shillings a sheet, and to vent so many weekly penniworths of impiety to poore deluded People, whom your teachers have brought to this degree of blindness, that they will not see? How many of the most learned and religious Divines of this *Island*, passively submitting to the *Ordinances* of men, and committed to the Mercy of a *Person*, have your printed (and shamefully permitted) scandals, defamed and slandered, rendering them as odious to the ignorant, as you are to the wise; maintaining, nay, even deifying those whom you call your *Holy Pastors*, whose helpe (God be praised) wee never wanted against the Arguments of *Becharmina*, *Scapleton* or *Fisher*, whose Net, we feare, had bin too cunningly laid for them to have escaped:

No: can I here forget that debt the Church of *England* owes to the sound and learned labours of that Reverend Champi on of our Protestant Religion, D. *Fewley*, which shall remainn our Church as lasting Monuments of his able Piety, whilst Learning, and Orthodox devotion finde a Friend; whom, at this time (suffering Imprisonment, for his loyalty to his Conscience and his Prince) your impious, saucy, and sacrilegious quills (as full of venome as the pen out of which *Demosophes* sucke his death) have vilined and traduced with such calumnious falsehoods and malicious injuries, my hasty and impartiall Pen, shall take the boldnesse here to vindicate. To which end, you shall first understand what the person is: secondly, what his charge.

He is a man, whose life and doctrine need no Advocate; whom detraction it selfe could not mention, without addition of some Epithetes of respect: nay, concerning whom the very *Diurnals* (whose nature and property is to Lye) could not for their owne credits but acknowledge an honourable truth: some stiling him a *grave*, some a *good*, and others a famous Doctor: & indeed, to conclude him in a word, no object for any evill passion but Envy, & a Subject for no discourse but what ends Admiration. He is a man, whose profoundnesse in learning encouraged the Houses of Parliament to commit the translation of *S. Pauls* Epistles to his *Review*, Marginall Annotation, and *Expofition*: whose soundnesse of Doctrine invited the same Authority to make choice of him, for the answering of a Popish and scandalous Pamphlet, intituled, *A Safeguard from Ship-wracks*; both performed with solid judgement and singular fidelity; that extant, this ready for the *Presse*. By which Authority, he was likewise chosen a Member of the Synod, or *Assembly* of Divines, for the composing of some differences, and settling the peace of the distempered Church, in these His Majesties Dominions.

As touching his charge, it was unhappily occasioned by a Message sent from His Majesty (whose Chaplaine in ordinary hee is), which commanded him, no more to joyne in that

The gentle Lash.

Assembly, being convented without His Majesties consent, and therefore without full Authority; whereto returning his answer in a Letter unsealed, to the most Reverend Father in God, the Arch-Bishop of *Armagh*; a chosen Member likewise of the same Assembly, now at the University of *Oxford*; the Letter was intercepted, opened, and falsly transcribed, whereunto the malicious *penman*, adding what would most, by wronging him, advantage the Cause, delivered the Original to the Messenger (with hopes to intercept the answer) and dispatcht the falsse Transcript to the *Committee* for Examinations: whereupon a *Strait* at *Arms* was sent for the Doctor, who having in his examinations, refused to consent to every Clause in the *Scottish Covenant*; was forthwith committed prisoner to the Lord *Peters* house in Aldersgate street, where now he remaines as chearfull as a good Conscience, and as poore as the severest censure of Authority can make him.

But when the *Lyon* is downe, how every Curie will bask? Him, whom of late these *Synphanticall Diurnall-mongers* had in so good esteeme, whilst he concurred in some things with them whom they have in admiration, him now they worry with their temporizing pens: who render him to the world no better then (to use their owne words) a *Perjurator*, *Cours-pie*, and a *Traitor* to the Assembly, triumphing in the Sentence of his downefall, and mingling the bitter Cup of Iustice, with the Exuberance of their owne Gall and *Viniger*.

The Doctor (say they) hath his *Living*s sequestred, his Estate secured, his bookes seized upon, and himselfe Imprisoned: *Spolia ampla referis*. The onely Truth that Pamphlet is guilty of: *sed quo recidit sub crimine?* What was his charge? What was the heynous crime that moved to such a Ruine? A Letter sent to the Arch-Bishop of *Armagh*, an elected member of the Assembly, whom all the world admires and honours, unless some within the Line of *Communication*, who are more worthy to unty his shoe, then to judge of his *Abilities*. But what evill hath hee done? He acquainted this worthy Member, by that Letter, with some passages in the Assembly, requiring his judgement in some things there controverted, concerning matters of Faith. *Proh nefandum!* Indeed, his very presence in the Assembly (as farre as I see yet) was his greatest fault. Yea, but hee sued covertly for a *Deanry*? Yea, that was a fault indeed, to sue for something, which they are now endeavoring to make nothing, to purchase a house that is pulling downe. Put case, he did so. Is it a Crime to provide: *plaster* for a *Sore* that is now a breeding? *Chyrem post vulnus*, is folly: but *cura vulnus*, is Providence. They that aime at the ruine of the whole body, will be impatient at the preservation of a member. Is it a great fault for a servant to begge of his master, and none at all for *Subjects* to begge their Prince?

Perfect Diurnall, page 13.

You have bin often told of some rotten Members in both houses of Parliament, and yett may see further, there are the like rotten Members in the Assembly of Divines, &c.

Another Truth. Alas, we know that too well, or else the Head had never beens so carefull to preserve it selfe.

But tell me, what is the cause of *rottenness* in a member? Is it not the restraint of the influence from the noble part? Some members there are amongst us, from whom the free operations of the animall spirits are by accident a while obstructed, through the malignity of the Spleene; others whose obstinaty is not capable of their naturall operation, but resist all influence from the Head: Tell me, if thou hast *Philosophy*, which of these are most inclining to *rottenness*?

But you that so maligne these members, say, which of your faction have lifted up a hand against the common Enemy? which of them have struck a blow but against a *Cassion* or an *House-Grasse*? Whilst these members whom you so revile, have with their well armed Arguments laid the Enemy on his back, whilst these members you so *Robb*ing have born the burthen

The golden Eagle

then of the day, and alwayes have bene active in the true Religion *Caust*, and maintained the Truth that Schisme hath so strucke at: Had your Members bene found and able, they would have shewne more action, and not like cowards have run away to *New England*, when old *England* was on fire, nor crept into widowes houses whom they devoured, upon the pretence of long *Prayer*: Had those Members bene rotten, you so terme, I feare the Truth had found but poore Champions. This Coaragious Member (whom you so revile) lookt the *Lyon* in the very face, nay when he roared, he trembled not, whose *holy Table*, when all turned *shars*, was *no moveable*: stood he not up for the true reformed Religion in the Kingdomes both of *England* and *France*? Did not he oppose *Arminianisme* when it was in its fullness *in full*? And when the crims whoe cupitall to speake against it, were his lips sealed? yet this man hath your black mouthed malice (which blasphemeth the servants of the most high God) reviled and stiled by the name of Rotten. But take heed, and remember *Nestors* the Heretick, how he died. *Yea but he closed with the Assembly to undermine their proceedings, and gave intelligence to the adverse party, &c.*

whose
tongue
rotted in
his mouth

Indeed, he joynd with the *Assembly*, so long as they joynd with the *Truth*. And when they undermined it, he counterminted them. Had he swallowed the *Crement* whole, and bene forsworne in some particulars, he had bene as sound a Member as the best. They had poist as *Birds* all of a brownie Feather, and had founded a new *Trinity*, not upon the pious confession of *Peter*, but upon the perjurious demall of his *Master*.

But he gave intelligence of the proceedings of the *Assembly*: I never heard before, that Synodical decisions were *arcana imperii*, or *operatendum*, the secrets of a Kingdom, or the works of darkness. Truth seekes no corners, nor is impatient of discovery. *Veritas nihil cubilest, nisi abscondit*. But intelligence was given to the adverse party. Whom meane ye, the King or his evil Counsell? A well justified Consultation feares neither 1 if the King, nor the defender of the *Faith*, why doe you stile him so? it he be, to whom should injured Truth appeale, but to her chiefe defender and protector? But the *Dollers* guiltiness of these crimes appeared in a letter to *Oxford* intercepted, which was brought to the Committee for examinations. And had that Letter a name subscribed *And*; the true Letter had *vic*.



which the *Counterfeiter* being a mere English-man, took for a Sheep-mak, and committed it. But for the subtraction of two letters, he added many words, and owes the Doctor nothing. The *Originall* (which carried his errand to *Oxford*) spake nothing of the *free times* voting him out of his *Living* at *Lambeth*: nor a word, that *He was a constant visitor of the Kings prisoners in London, or Lambeth*: recommended no suit of his for a *Bishoprick*, as the false *Diurnall* reports. But as the *Devill*, so his *Children* sometimes repeat a truth, to the end they may abuse it. This *Hackney Pamphleter* relates a businesse (though not to the purpose, yet to his owne purpose, which is to wrong the Doctor) and sayes, that his *Barn* at *Aston* was burnt by the *Parliaments* Souldiers, but in the 84. page he poysons it with a *Lie*, avouching that there was no *Corn* in it, and that he suffered no considerable loss by it: whereas it appears under the hands of severall able and honest house-holders and Vestry men of *Aston*, that his loss amounted to the summe of 211. li. subscribed the 1 of *October*, 1643. *Vide certi infra.*

Page 84.

The Doctor at the *Assembly* past his vote with the rest upon debate of the *Scottish Covenant* for the quite extirpation of *Papery* and *Prelacy*. To see how two aiming at one end, may proceed in two contray courses. The Doctor uses to take from the *Truth*, this ridiculous *nerve-marchant* adds to it. Two travelling contrary wayes, may meet at the *Antipodes*. He that takes

The gentle Lesson

from the Truth, and adds to the Truth, may meet in Hell as well as in their hellish intentions.

The extirpation of Popery and Prelacy.

For the first, his resolution is a perpetual *vow*, and his action a continual *extirpation*. For the second, I call the whole Assembly of Divines, some of the *Popes*, and divers of the House of *Commons* to witness your stupendious *Lye*. But the Devil hath taught you this curious point of Sophistry to argue *a male conjunctis ad bene divisa*. As for the extirpation of Popery, he hath acted what others have but voiced. But for the clause of Prelacy, your *Idols* shall be *Judges* upon what reasons he dissenteth. First, at his *Ordination* he took an *Oath* to obey his Ordinary. Secondly, at his *Insultation* and *Induction* he took Canonical obedience to the *Bishop* of the Dioces. Thirdly, his *Benefice* being of my Lords Grace of *Canterbury* is peculiar, he took an Oath to maintain the privileges of the *See* of *Canterbury*.

Now how this *Covenant* in that particular can be consistent with the three former, *whether* or how any in the Assembly that takes it, can be guiltless of *perjury*, let every good *conscience* judge. Besides, how is God mockt in our very *prayers*, when that mouth which (as it is required, and by an unrepented *Act* of Parliament commanded) every day beseeches him to send down the dew of his blessing upon all *Bishops* and *Curages*, shall also *swear* and vote the utter *Extirpation* of *Bishops*, whom it prays for!

Mercurius Britan. p. 47.

As was mentioned before, who was *intelligencer* to speak of the passages in the Assembly, now a word more of it. That grave D. I mean D. Feasley, that hath correspondency with the *Bishop* of *Armagh*, confesseth in his Letter to him, that he all this while dissembled with the Assembly.

How uninterupted boldness will turne to brack-browd and pique.

That Letter this Mercury speaks of, was surely written upon the back of that *Bull* which was lately sent from the *Pope*, *Credas Judaeis Appella*. And why did not this *Mercury*, to raise his Pamphlet a penny higher, print the Letter and *Bull* so h together? Come, come, your owne Assembly knowes you lye, and if the Cause were not kept burning with such *Oyle*, it would goe out and stinke, and your historical credit would soone run into a *Premunure*. Did not our D. long before the being of this abused Letter openly and plainly declare himself to divers of this Assembly against some of their unwarrantable proceedings? Did not he really confess his *nonconcurrance*, and feare his *noncontinuance* with them? Is this dissembling?

Continuation, Num. 55.

D. Feasley (you heard of) received a just reward for his perfidiousnesse, and seeming compliance with the Parliament and Assembly, that he might the better betray all their counsels and consultations to them at *Oxford*: his livings were bestowed upon M. White and M. Nye. These Gentlemen you may see can content themselves each man with a part of these Livings, though the D. was not satisfied with the whole, but solicited very importunately by his Letter to the *Bishop* of *Armagh* at *Oxford* to have a *Deanry* bestowed upon him, *Ab asino majore discit minor rudere*. This *Intelligencer* hath cond his Lesson well, and hath got that perfectly by heart, which the other formerly had imperfectly written; onely he plays the *Skinner* and adds a little railing, and unlittle it be for that, deserves but a *Gentle Lesson*. This Letter hath very strange luck: mentioned by so many, and none doe it the honour to print it! If it be the Original, I feare it goes against your consciences to print a truth: why doe ye not corrupt it in the Presse then, and make it speake as the *Pracker* did, by instruction and

The gentle Last.

and subornation? If so relate some passages, and to call so great, so sanctified a judgement in to aid, be treason or perjuratation, why does not your *Hangman* exclaim that history which made him erect by the example of *S. Jerome*, who at a Synod at *Ierusalem* acquainted *Damasus* (then Bishop of *Rome*) with some Synodically proceedings, requiring his judgement thereof? Had our Doctor ever taken an Oath of *Allegiance* or *Fidelity* to the Assembly, his discovery might have beene blamable: But having taken that Oath to his Majesty, he had a *privat* both as a Subject and as a Servant, to discover any thing, which by consequence might be derogatory to his Government.

But the Doctors two *Livinges* troubled you, and I feare, more than the want of them doeth him: And why not two *Livinges*, as lawfully as two *Lectureships* of as great a value, besides *sture* of Soules? Aske the Assembly, whether it bee expedient to hold two *Sequestrations*, for a fuller supply? Some of them, though never so white, will turne red and black. But how religiously our Doctor behaved himselfe in his *Livinges*, both *Athen* and *Lambeth* will tell you, not I. And what *Hospitality* the Revenues thereof produced, *Newington* will informe you, And time may tell you, whether the new *Incumbents* bring not the yeare about with fuller purses.

But he sues for a *Deanry* too: How appeares that? By his Letter. Heare then the precise words of the Letter.

I understand that the *Deanry* of *Westminster*, and a *Prebendary* of *Canterbury* are now void, and in the Kings gift: if you thinke meet, you may pursh, in the first place for your selfe, and in the second for your friend: Now the covetous *Mystery* lyes in the last word, friend. And you, by the spirit of *Revelation*, must unfold that *Mysterie*: well, be it so: then grant him to have the spirit of Prophecie too, so sue so; who foreseeing a Shipwrack here, catched at a plank to keepe him from sinking.

Now having viewed his offence with one eye, cast your other upon his punishment, & being impartiall, tell me, Reader, whether the proportion they carrye Mathematical, and to conclude, call to minde but *Plato's* Apologie for *Socrates*; or *Chrysostome* and *Ambrosius* for themselves, in which are instances given of the best men in all ages, who notwithstanding have received hard measure, and beene condemned as Delinquents in Synods and popular Assemblies; or *Jerome* of *Prague*, that noble Confessor and Martyr his oration in the Synod of *Constante*; and laying all things together, this Insulter upon the downfall of him (who hath stood up so many yeares for the Truth) if his Conscience be not feared with a holie fear, will turne his present Gall into future *bony*, and his unchristian *Censure*, into a Christian *Commiſeration*.

WEE whose names are here under written, inhabitants of the Parish of *Athen*, in the County of *Middlesex*, being requested by Doctor *Daniel Feasley*, Parson of the Parish of *Athen* as aforesaid, to certifie the time of burning the Barne, wherein the Tythe Corne lay belonging to the said Parsonage, and of the value of it: Wee doe upon certaine knowledge and true information certifie all those whom it may concerne, that the said Barne, being full of Corne, besides three Bay of Stabling, built by the said Doctor

For himselfe, all valued at two hundred and eleven pounds, or thereabouts, as it was then prized by some of the Parishioners appointed to that purpose, were all burned downe to the ground, the tenth day of November last, by the Parliaments forces then quartered in the said Towne. And wee further certifie that this tosse fell above five weekes after the death of M. Henry Leewood, to whom the said Parsonage had beene farmed, and when the said Parsonage was in the Doctors hands, before he had farmed it to any other. In witness whereof we have hereunto subscribed our names the first day of October, 1643.

John Needler.

George Colle.

Thomas Needler.

Henry Colle.

Edmond Biddle.

The Marke **M** of William Wals.

The Printer to the Reader.

After I met with these gratefull lines written with the flower Pen of Theiomus Laureatus, in defence of him, who hath written and Printed so much in defence of the Doctrine and Discipline of the Church: A friend of his, since his confinement Petri ad vincula, visiting his desolate house at Lambeth, found there those, who in Sylla the Dictators daies were termed Sectores bonorum, but now sequestrators, rifling the Rooms, and plundring the study and garden, and robbing him of choicer Flowers out of the one, than Emmenes or Tulips out of the other. Among which he culled these which I offer to thy view; and if, as stoline waters are sweet, so stoline flowers are the sweeter, these cannot but please thee: for they are snatched out of the Harpies salons, and now steale to the Presse. Accept this posse for the present, and I hope ere long to present thee with a Garland of the like.

SPONGIA:

OR,

Articles exhibited by certaine Semi-Separatists indicted at Sessions, against DANIEL FEATLEY, D. D. before the Committee for plundered Ministers, Together with his Answer thereunto.

TERTUL. *Veritas nihil metuit, nisi obsecundi.*

After Doctor *Featley* had waited divers weekes upon the Committee for Plundered Ministers; at the last, *March 16. 1642.* he was called into the Exchequer Chamber, to answer seven Articles put in against him, when and where *M. White*, being in the chaire, having the said Articles before him, demanded as followeth.

Did not you D. Featley in a Sermon say, that it was blasphemy and ignorance, to speake against bowing at the Name of Jesus, and that all those that pull downe the Rayles from the Communion Table, or speake against them, or oppose the Ceremonies of the Bishops, are of the seed of the Serpent? &c.

There is no name of Bishop at all in the Articles, nor of other ceremonies, then the Ceremonies of the Church established by Law or Canon; but I have read in *Aristotle*, that there is a fallacie, called *Fallacia a pluribus interrogationibus sub una*, when one single answer is expected to a double or treble interrogation. That I may not be intangled in such a net I shall desire you *M. White*, to propound the Articles distinctly and severally, and then I will answer, them punctually. But before I hold up *septemplexum clypeum*, to ward off your seven-fold stroke, I am constrained to make a motion to you, that some order be taken, that I may safely wait upon this Honourable Committee: For, *animam meam in manu mea porto*; I cannot goe and come, without evident perill of my life; besides jeering, and rayling at me, by those of my accusers sect, in a most unchristian and uncivill manner; the grounds of feares are these.

The next day after the bloody Fray at *Lambeth*, as I landed at the staires, there a souldier that stood Sentinell, one *Alexander Bagwood*, holding his Mus-

gret at my brest, charged me before divers of the Parish, that I was he who kindled the late fire; of which words of his, I tooke present witness, and promised to call him to an account for them: on the Thursday following, one of the Souldiers of Captaine *Andrews* his Company, being asked when they meant to leave the Court of Guard at *Lambeth*, said, they meant not to goe away, *till they had made an end of me*: this *Tho. Addams*, testifieth upon Oath. On Wednesday being the Fast day, one of *Kennington* told a Gent. my neighbor, that she heard the Souldiers speake amongst themselves, *that they had missed their mark, and that they did look for me, if they could have met with me*. The Munday following, one of the Parishioners sent me word, that a Gent. in her hearing, reported, that some of Captaine *Andrewes* his Company said, that they had a *VVarrant* to *Plunder* me.

In these regards, I humbly desire, that according to the custome of all Courts in this case, I may have a protection both for my person and estate, during my attendance here.

M. White. I know no such thing as you speake of therefore answer to your charge.

The D. being somewhat moved, that so necessary a motion for the safety of his life should be so sleighted, after a pause to recollect himselfe, went on in his speech, as followeth.

„ *Hoc uno die p'usixi quam oportuit*; this is the first day in all my life, that I ever heard Articles read again't me in any Court Ecclesiasticall or Temporall, or Committee of Parliament. For, what the Prophet *Jeremie* spake in another case, *I have neither lent on usury, nor men have lent to me on usury, yet they curse me*: I may truly say in this, I never drew Articles again't any, nor had any till now drawne against me: yet they seek not onely my Living (which, I heard in *Westminster* hall, was designed already for one *M. Putie*) but (as you heare) my life also. But my comfort is that the like hard measure hath beene offered to the Prophets of God, and Ministers of Christ in all ages. * *Nonne Princeps salutis nostrae consecratus est through afflictions*; and give me leave to apologize for my selfe in the words of the blessed Martyr *S. Cyprian*, *ne mihi ignominiosum est pati a me, quod passus est Christus, nec illis gloriosum facere, quod secus Iudas*. All the favour that I shall desire is but this, soasmuch as all humane lawes ought to vaile bonnet to divine (as *Ioseph* his brethrens sheaves bowed to his) that you will not receive an accusation against an Elder under two or three witnesses, and those not liable to just exceptions: I beseech you to take notice of it, the Apostle saith not, *condemna not an Elder, under two or three witnesses*, for so no other man by the Law of God might be, in case of life; but, *receive not an accusation against an Elder*; and *Calvin* yeelds a good reason for it, *cur hoc singulari privilegio presbyteros munis?* respondeo, hoc esse necessarium remedium ad evasus hominum malignitatem: nulli enim calumniis & obreptionibus magis sunt obnoxii, quam pii Doctores, qui, quamvis

The Doctors life
sought by
the Brownists,

33, 10.

After it
was design-
ed for *M.*
Chaanell,
and after
for *M.*
Fortby, &
last of all
for *M.*
White of
Dorche-
ster.

* Heb. 2. 19

1 Tim. 5.

29.

Deut. 7. 6.

*exalte fungantur suis paribus, ut ne minimum quidem erratum admittant, neque
tamen mille reprehensiones effugiant; atque hic est assus Satana, alienare hominum ani-
mos a ministris, ut doctrina paulatim veniat in contemptum.* „Why doth the Apo-
„stle a me Elders with this singular priviledge above other men, that no accu-
„sation may be admitted against them, but under two or three witnesses? I an-
„swer (saith he) that this is a necessary remedy against the malignity of men,
„for no men are more subject to calumniation and back-bitings, then *good*
„*Doctors* or teachers; who though they acquit themselves never so well in
„their function, that they cannot be taxed with the least error, or fault there-
„in: yet they can never escape a world of calumnies. And this is the cunning of
„Satan, to alienate mens minds from the Ministers of God, that so by degrees
„he may bring the World of God into contempt.

As for the Articles, *scire suo indicio*; the contriver of them sufficiently dis-
covereth himselfe; the very Articles themselves shew that they were *patched*
together by a *Taylor* of two names, who is the accuser by the name of *Ambrose*
Glover, but brought for a witness by the name of *Ambrose Andrews*: he had
time enough to have *stitched* them better, for he confesseth that he had bene
about them this twelvemonth; yet how miserably are they *brushed*?
there is neither Method, nor Order, nor Coherence, nor Sense in
them.

In the first Article, there are two distinct Articles comprised, in the second
six, in the third five, in the fourth two, in the fift three; and to fill up the num-
ber, the first is repeated againe in this fift, in the sixt there are two, in the se-
venth five, in which Article also there is most eloquent Non-sense; *The keyes*
taken from the Church, and left them in such hands (who left them?) as have layd
them by, until they became rustie: so that Sodomic, Murther, Felony, Pillage, and
Plunder, is daily committed without punishment, as if Sodomic, Murther, &c.
were ever punished by the Ecclesiasticall Courts, or power of the keyes;
for which, all men know, men are arraigned and condemned at the Assises and
Sessions.

Leave these speeches and answer punctually to the Articles.

In generall, I answer negatively to them all, so farre as they containe any
offensive matter or criminall, punishable either by the Law of God, or man,
civill, Canon, municipall, or common: In these particulars to the first, which
is.

M. White.
D. Feat.

The first Article.

*He suffereth new Ceremonies, as standing up at gloria patri, whi chma
ny of his Parish practise, and preacheth for bowing at the Name of Iesus, and
doth bow at the Name of Iesus himselfe, and said, that it was blasphemy and
ignorance for any to speake against bowing at the Name of Iesus.*

ANSWER. Standing up at *gloria patri*, is no new Ceremony or gesture; it hath beene used in Colledges, Cathedrall Churches, and Chappells of Noble men, and some Parish Churches for a long time. It is a commendable custome to expresse some outward reverence in that Doxologie, wherein the Three Persons of the most Glorious Trinitie are named: yet doe I not hold it a matter of necessity, but indifferency; and therefore as *S. Ambrose*, when he was at *Milaine*, fasted on Saturday, because such was the custome there; but when he was at *Rome*, fasted not, because there they had no such custome: so if I come to a Church where such a standing is used, I joyne with them in it, but if I come to any other place where it is not used, I forbear it, that I may give no offence either way. However the best is, my Informer chargeth me not with bringing in this gesture, or pressing it but onely with suffering some of my Parish to use it. What power have I to prohibit them? or what Law of God or man forbiddeth this gesture, in saying or singing, *Glory be to the Father, and to the Son? &c.*

M. White. It is forbidden by the Law, in that it is not commanded.

D. Fenley. By your favour, that is no good inference, (*such a thing is not commanded, Ergo it is forbidden by the Law*) for indifferent things are such as neither are commanded, nor forbidden; The standing up at the Gospell, the Nicene Creed, and that of *Athanasius*, the sitting downe in Pews, or Galleries at Sermon, the preaching in a high Pulpit, with Steps, Mats, Pulpit-cloth, and Cushions, [and an houre-Glasse, are no where commanded; will it therefore follow, that they are forbidden? To instance also in the Law of God, though it be true in matter of substance of Religion, and poynts of Faith or manners, and generally in all things necessary to salvation, that whatsoever is not commanded is forbidden, yet in matter of circumstance, of time, place, habit, or gesture, or something that belongs to the exterior acts of Gods worship onely, that maxime holds not; for example, the setting the Psalmes to be sung to such tunes, and played upon such instruments, as are mentioned in the title of the Psalmes, the keeping Fastes on the fifth and seventh moneth, celebrating the feasts of dedication, the reading Chapters intermingled with Psalmes, in such or such a number, or order; the observing on such or such dayes of the week, the receiving the Communion thrice a

yeare,

year, or once a moneth, the covering the Communion Table with a linnencloth, or silke carpet, the standing of Godfathers and Godmothers at the Font, my, to have a Font in every Church, or to use such formes in christening, marriages & burials, as now we use, are things not commanded by the law of God; will it follow therefore that they are forbidden? By this reason I might argue against them, who in other Churches sit at *gloria patri*, (which it seemes, *M. White*, you approve of by your practise) or kneele; neither of these gestures are commanded: Ergo, they are forbidden? or they are forbidden, in that they are not commanded.

Here one of the Members of the House of Commons being present, said; Doctor, you forget your selfe, you thinke you are in schools, or words to the like effect: whereupon the D. desisted from prosecuting any more that point, and proceeded to his answer to the bowing at the Name of Jesus.

For bowing at the Name of Jesus: Upon occasion of a Sermon preached by a punic Divine at Lambeth in my absence, who said, that Lambeth was the most Superstitious place that ever he came in; for whensoever he named Jesus, they either bowed the head, or knee, or put of their hats, which he affirmed to be a popish Innovation and Idolizing. I, the next Lords day after, at the earnest intreaty of the prime Gentlemen of the Parish, in my Sermon apologized in this manner, both for the Canon of the Church, and the practise of our Parish. First, that bowing at the Name of Jesus was very ignorantly termed by him an Innovation: for besides the Canon in B. Bancrofts time, confirmed by the royall authority of King James of blessed memory, there was an Injunction for it, 16. Elizabeth, and the most exquisitely learned and most Orthodox Doctor of the Reformed Church, Hieronimus Zanchius saith, it was a most ancient custome of the Christians so to doe; and before him S. Jerome, who flourished in the yeare of our Lord 390. in his comment upon these words of the Prophet *Esa*, to me every knee shall bow, testifieth that in his time there was, *mos ecclesiasticus Christo genua subdere, &c.* Secondly, that it could be no Idolizing to bow at the Name Jesus, for that, *Idolum* being derived from *idē* vido, is properly the object of the eye, not of the eare: which argument God himselfe useth to deterre the people from Idolatry. *Tu heard the voyce of the words, but saw no similitude; onely yee heard a voyce.* Deut. 4. v. 15. 16. Take heed therefore unto your selves, for yee saw no manner of similitude on that day, lest you corrupt your selves, and make any graven Image, the similitude of any figure. Thirdly, it is one thing to (bow to the Name of Jesus, another thing to bow in or at the Name of Jesus) as it is one thing to kneele at the Communion Table, another thing to kneele to the Communion Table; it is one thing, *adorare ad scabellum ejus*, to worship towards his footstool, which is commanded in Scripture; another thing, *adorare scabellum pedum ejus*, to worship his footstool, which is flat Idolatry. To bow to the Name of Jesus, whether we meane thereby the syllables, or the sound, is grosse Superstition: but to bow in, or at the Name

in, 18. of *Jesus* is not so. Now what the Canon prescribeth & we in obedience thereunto practice, is, when in the time of Divine Service the Lord *Jesus* shall be mentioned, to doe lowly reverence to his Person, testifying by this outward ceremony, and gesture, our inward humility and christian resolution, and due acknowledgement that the Lord *Jesus* Christ is the true eternall Sonne of God, and onely Saviour of the World, in whom alone all the mercies, graces, and promises of God to mankind for this life, and the life to come, are fully and wholly comprised. In this manner and to this end, in the time of Divine Service, to bow to the Person of our Saviour, *in* or *at* his Name *Jesus*, I said, was so farre from being an Idolatrous ceremony, that to affirme it to be Idolatry in this sense, was no better then blasphemy; which I proved by this Syllogisme.

Whosoever maketh Christ an Idoll is a Blasphemer.

But he that saith, it is Idolatry to bow to Christs Person, *in* or *at* his Name *Jesus*, makes Christ an Idoll.

Ergo, He that saith, that bowing to the Person of Christ, *in* or *at* his Name *Jesus*, is Idolizing, is a Blasphemer.

However, say I had said (which I utterly deny,) that it was ignorance and blasphemy to speake against bowing at the Name of *Jesus*, the words may very well be justified.

White. What! will you maintaine, that it is ignorance and blasphemy to speake against bowing at the Name of *Jesus*?

Feasly. I will maintaine it, for thus I frame my argument.

To speake against the Text of the Holy Ghost, is ignorance and blasphemy.

But bowing *in* or *at* the Name of *Jesus*, is the Text of the Holy Ghost, *Phil. 2. 10.* *Ergo*, Speaking against the bowing *in* or *at* the Name of *Jesus*, is ignorance and blasphemy.

It is true, that there is some question among Learned Divines concerning the meaning of the Text, whether it be literall or figurative, whether by bowing we ought to understand corporall and externall bowing of the knee, or inward bowing of the heart.

Et adhuc sub iudice lis est.

ere M. But all agree in this; that some bowing *in* or *at* the Name of *Jesus*, is here both warranted and commanded; to speake then against it simply and absolutely, without any distinction of meaning, or manner of bowing is not onely grosse ignorance, but direct blasphemy against the Divinely inspired Text of Scripture.

The second Article.

Whereas the Communion Table did stand in the middle of the Chancell, but is now removed, and is set at the East end of the Chancell, and three wayes

compassed about with Rayles, the said Table standing divers Steps high, and he boweth towards the East end of the Chancell: he likewise preacheth for the ceremonies, and calleth them innocent ceremonies, and calleth the surplice a spotte & garment, and refuseth to give the Sacrament to such as will not come up and kneele at the Rayles.

ANSW. For the Communion Table, I never gave order for the placing or displacing it, it standeth as it did when I came first to the Parish. Onely one M. Woodward, when he was Church-warden about 20. yeares agoe, brought it down to the middle of the Chancell, and compassed it about with a most decent and usefull frame at his owne charge: but the Parishioners (finding the standing of it there to be very inconvenient, partly because it stopp'd up the passage from Lees Ile to Hamards Chappell, partly because it debard 30. or 40. at least from hearing the Preacher) with publike consent removed it to the place where it first stood time out of mind, and is the fittest place for it to stand in, that the Communicants may best both heare and see the Minister at the Communion.

For the steps in the Chancell, at a publike meeting of all the Parish, it was proved that the Chancell had for above 60. yeares such an ascent as now it hath, and that by reason of store of corpses lately interred there, it could not be levelled without great wrong to the dead, and danger to the living from the stench.

For the frame about the Communion Table. It was made for foure reasons especially, 1. That we might come as neere as might be to the example of Christ and his Apostles, who at the first Institution of the Sacrament, received it about a Table, 2. That the Communicants might according to the Rubrick *draw neere to the holy Table*, 3. That the Communion might be with more facility & decent order celebrated, and in more convenient time finished then before they could be, 4. That irreverent abuses might be prevented, as the coming in of Dogs, catching at the Consecrated Elements, and ill manner'd peoples throwing their hats and cloakes, and sitting upon it. In these regards, when, upon the receipt of an order from the house of commons against Innovations I assembled the whole Parish together to put in execution that order, and asked them concerning this frame they cryed all with one consent, it is no Innovation, let it stand, let it stand.

For bowing towards the East. If they mean thereby bowing towards the Communion Table at coming into the Church & going out, though some men of good account in the Church both approve & use it, yet neither I nor my Curate ever doe so. But true it is that as my pew is made I kneele towards the East as in the Pulpit I doe towards the North, & at the Communion Table towards the South, but without any manner of Superstition; some way I must bow, & I understand not but that it is lawfull to bow or kneele towards the East after the manner of all Christians in the Primitive Church, as well as towards the West after the manner of the Jewes, so it be not done with any opinion of holines, or devotion to any part of the heaven, but in honour to him who made Heaven and Earth.

For the ceremonies. According to an order made by the House of Peeres, I have (as my text led me) sometimes preached for such decent ceremonies as are established by law, & commanded to be used in the Rubrick of the Book of Common Prayer but for any new popish ceremonies, I have mainly opposed them, & could never be brought, neither by perswasions, nor by threats, nor by presentments, nor citations, from the Chancellour of *Winton*, or Arch-deacon of *Surrey*, or his officiall, to turne the Communion Table *Altar-wise*. Nay I preached a Sermon professedly against such *changing* it, or *calling it by the name of an Altar*.

For the Surplice. I said that it was a *decent vest*, and had beene used many years before Popery crept into the Church, or *there was a whore of Babilon*, and *therefore ought not to be termed her smock*.

For refusing to give the Communion. If I had repelled any from the Communion who refuse to kneele at the receiuing that holy Sacrament; I conceive, with submission to better judgements, that the Rubrick of the booke of Common Prayer established by law would beare me out in it, where we find these formall words, *the Minister shall deliver the Communion to the people in their hands kneeling*. Yet the truth is, I never repelled any for not kneeling; only I remember that a prachant youth, an apprentice to *Ambrose Andrewes*, comming to the Rayles refused to kneele, and when I admonished him thereof, that he should not give scandal to the communicants who were all upon their knees, but conforme himselfe to the humble gesture prescribed by the Church; and notwithstanding would not bow a knee, I passed him for the present: but when afterwards he presented himselfe againe at the same communion, and I saw teares in his eyes, I came to him and demanded of him whether he came prepared, and refused to kneele meerely upon *scruple of conscience*; and when he seriously affirmed that he did so, I gave him the communion, and wished him to come to me the next day to take away his scruples: and when he came, because *Andrewes* his wife had said before many, that this apprentice of hers could make a better Sermon then I; I examined him in poynts of Catechisme, and found him tardy and ignorant enough.

The third Article.

He preacheth for Organs, shewing how necessary they are to be in Churches, and hath preached against prayer ex tempore, and saith of such praying, whereas such were never in, so they are ever out; and the said Doctor preacheth but seldome to his people, having two great livings; yet he pressed hard for 2s. 9d. in the pound of his Parishioners, untill it came neere the commencing of a suit at law to prevent him.

ANSWER. For Organs. I remember that commenting upon the Text of the Apostle, Col. 3. 16. *sumonishing one another in Psalmes and Hymnes and spiritual Songs*; I said that some noted upon the word *psalmes*, derived from *psalms*, to touch: that Psalmes properly signified such songs as were made to be sung, and playd upon the Lute, Harpe, or some such like Instrument: and hereupon inferred the lawfull use of instrumentall Musick: which though I conceived to be no very strong argument, because drawne from a meer etymology; yet for the doctrine it selfe, I held it very sound and good, that it is lawfull to praise God as well with instrumentall, as vocall Musick. And for Organs in particular, I said they were not to be accounted popish, for S. Ambrose and S. Austin commended the use of them in the Church in their time; and at this day the Protestants use them, both in the Low Countreies and in England: and for the Pope he hath none in his chappell, yet His Majesty hath in his, as His Predecessors had before him. Howsoever I am sure that no man can testifie that ever I undertooke to shew how necessary Organs be; I doe not hold them necessary, but very lawfull, and of good use, both in the Kings Chappell, Cathedrall Churches, Colledges, and elsewhere.

The law forbiddeth them; for the Act of Parliament forbiddeth any to use any other forme, or manner of Prayer, Service, or Sacraments, then is there expressed. M. White

I deny your argument: and my reason is, an Organ is no manner or forme of singing, or service, but a meere instrument wherewith we stirre up our affections the more to praise God, and sing more tuneably and delightfully. As a sword is no form or manner of fighting, a toole is no form or manner of working, a knife is no forme or manner of cutting: so neither is an Organ, Lute, or Harpe, any forme or manner of singing or praying God, but an instrument onely, wherewith we pray or praise, or sing more melodiously, and gracefully; and such it is evident, that no Organ or other musical Instruments are any types of Christ, or parts of the abrogated Law of Moses, I am yet to learne, why we may not as lawfully use the Organs in our Churches, as King David used them in the Temple; Praise God with the sound of the Trumpet, praise him with the Psaltery and Harpe, praise him with the Timbrell and Pipe, praise him with the stringed Instruments and Organs. D. Feiler

For praying *ex tempore*. I never condemned it absolutely, but contrariwise when I preached at Lambeth, upon these words of the Apostle *The spirit maketh intercession with sighes and groanes which cannot be expressed*. I much pressed the use thereof, especially when according to our Saviours precept, *We retire into our closets, and pray to our Father in secret*; but I found fault with some careless preachers in our dayes, who came into the Pulpit at publike Fasts, and presumed without any premeditation, to pray many houres *ex tempore*: in which

M. White
non-plus
sed the sed
conditio

Pl. 50. 34

their prayers they used much Battology & vain repetitions against the expresse commandment of our Saviour, & excluded his Prayer, which is the perfect pattern of all prayer. The words of my Sermon transcribed verbatim, are these: they expunge the Lords prayer, and doe not at all rehearse it before or after their owne, how long soever they make them. Whereas the Reformed Churches generally conclude their prayers before Sermon with the Lords Prayer, partly in opposition to Papists, who close up their devotions with an *Ave Maria*, partly to supply all the defects and imperfections of their own: these leave out that sanctified forme of prayer, in which, it being the quintessence of all prayer, one drop is more worth, and hath in it more vertue, being powred out in Faith, then an Ocean of their conceived abortive prayers, in which they are never out, because indeed never in; neither can they easily make an end, because they never knew how to begin.

For my seldome preaching. Besides ten distinct bookes, and some of them of no small volume, which I have published in the defence of the Orthodox Protestant Religion against Atheists, Papists, and Arminians; I have been a constant preacher in *England* and in *France*, for these 32 yeares at least. This last yeare I have preached sometimes twice, and sometimes thrice in a weeke, though not so often at *Lambeth* as I used to doe; partly by reason of my attendance two moneths at Court, by command of the then Lord Chamberlaine the Earle of *Essex*; partly in regard of a double taske recommended to me, from some Members of the Honourable House of Commons: the former, writing annotations upon all *S. Pauls* Epistles; the latter, an answer to a treatise of a Popish Priest, intituled, *A safe yard from Shipwrack*; the former ready for the Presse, the latter Printed with the approbation of the House. Onely this is true, that I have very seldome or never preached at *Lambeth Church* this yeare in their hearing; for five of them have not bene at *Lambeth Church* at Divine Prayer these 9 moneths: for which their delinquency, I humbly desire, that according to the Statute they may pay their 12d to the poore, for every Sunday and Holyday they have been absent from their Parish Church.

For my two great Livings. They were, I confesse, good Livings, if I might have my due. But first for rent of houses and the tenth part of the clear gaines of Merchants and Artificers (according to the Statute of *K. Edward* the sixth) I never received a penny, and for the land in the Parish, whereof there was wont formerly to be 1000 acres in tillage, there are now not above 120. the Parishioners turning their arable land (the tenth whereof was worth at least 45 per acre) into pasture for Cow-feeding: for which I receive according to the custome, but 2d per acre, yet out of these I pay to the King, and my Curats, and other charges, 100 li. per annum.

(11)
For as *per H.* I never demanded in of any man, nor receive any more from them who live in the greatest and fairest houses of *London* (and have not land there) then two pence for their oblation at Easter: so little doth the food of their Soules stand them in. Howbeit thus much truth is in the Article, that when the Ministers and Citizens of *London* referred the great difference betweene them concerning Rents of houses to the arbitration of His Majesty, and a proposition was made to all the Suburbs and parts adjoyning, that they should likewise submit all controversies concerning their tithes to His Majesty, for the preventing of litigious suits as well in spirituall Courts, as at common Law. I being sent to, appeared with the rest, and under my hand and seale bound my selfe to stand to His Majesties Order: but the Parishioners by the advice of *M. Hylborne*, refused to submit to the same, and so nothing was done.

The fourth Article.

The said Doctor in a Sermon preached the 25 of July, 1641 said, that all those that pull downe the Rayles from the Communion Table, or speake against them, and oppose the ceremonies of the Church, are of the seed of the Serpent, and enemies to God.

ANSWER. I said no such thing, but describing the seed of the Serpent, I said, they were his seed, who did the workes of the Divell, as our Saviour concludeth them to be the children of *Abraham* who doe the workes of *Abraham*: Now the workes of the Divell are all manner of workes of iniquitie, impurity, or impiety: iniquity, as exaction, extortion, oppression, sacriledge, &c. impurity, as whoredome, adultery, incest, &c. of impiety, as prophaning the Lords Sabbath, and his Sanctuary, breaking into Churches, and without any authority from the lawfull Magistrate plucking up Pewes and Rayles, and pulling downe Organs, and defacing all the Ornaments of the Church, and Monuments of the dead. And for this just reproofe of outrages committed in the Church, I have good warrant, both from the Law of God, and an Ordinance of both Houses of Parliament. The words here alledged by the accuser, I never spake in *terminis prout jacet*: yet if their testimonies, though not upon Oath, may beate downe my bare negation, let them stand as they doe, there is nothing in them but may very well be defended. For I speake not of any Popish ceremonies, but of such ceremonies as are established by law in our Church, and are no way repugnant to the Word of God; those who not ignorantly, but wilfully oppose such rites and ceremonies, and con-

Mat. 18.

17.

Luce. 16.

13. 17.

time in their opposition to the true Church of God, they are the seed of the Serpent and Enemies to God. For Christ commandeth us to hold them for heathens and publicans who refuse to heare the Church; and he saith, *He who heareth you, heareth me, and he who heareth me, heareth him that sent me*: and the Apostle in the Epistle to the Hebrewes, *Obeys them that have the rule over you, and submit your selves, for they watch for your Soules as they that must give account, that they may do it with joy and not with griefe, for that is unprofitable for you.*

The fifth Article.

The Doctor said in a Sermon, that bowing as the Name of Iesus was used, till Cartwright that Arch-heretick, and those that followed him opposed it, but Q. Elizabeth crushed Marprelates brood, and put Penry to death, and Udall in prison till he dyed: and because they would not bow their knees, she bowed their backs in the Starchamber. And further said, that the State had sate long and done nothing; but unlesse something be done, we are all undone: a Fowle is at siteth long and doth not hatch, her eggs are addle; and a woman alwayes conceiving and never bringing forth, what comfort can she be to her husband?

ANSWER. Concerning *Cartwright*, and *Penry*, &c. and the contents of this whole Article, they are arrows shot at randome, no time or place is expressed where any such Sermon should be preached by me; and therefore I conceive, under favour of this Honourable Court, that I am not bound to answer them. But I would willingly heare from my accusers, what was the Text-upon which I delivered this doctrine, how I divided it, and from what branch or part I made any such inferences, or uses; if they cannot shew this, as I know they cannot, it will evidently appeare that these men came to Church, not as Bees to gather hony; but, as Spiders, to suck some juice, which they might turne to poyson.

Yet I will not deny, that in some Sermon, it is possible, I might inveigh against *Cartwright*, and *Martin Marprelate*, and *Penry* that Arch-schismatick, and *Barrow*, and some others of their sect, whereof some were deservedly censured in the Starchamber, and others sentenced to death.

Have you any more to say to this passage?

Nothing, but that to my best remembrance I used not the word Arch-heretick, but Arch-schismatick; and for the rest, I never heard it till now to bee criminall, to acknowledg a true story or narration out of the life of *Qu. Elizabeth*, and the Chronicles of England.

M. White.

D. Feakey.

Here

Here one of the Committee said, *but doth the Chronicle of England, or the Writer of the life of Qu. Elizabeth, say, that she bowed downe their backs?* A wise objection; see the answer, & by it judge of the sufficiency of some of the Doctors Judges. D. Featley.

He doth not say, *Qu. Elizabeth* bowed downe their backs; but he saith, that she by the Lords of the Star-chamber fined them, and imprisoned some of them; and that by her Judges she condemned *Perry* and *Barrow* to death. I spake therefore within compass, when I said she bowed downe their backs. But whereas it is objected, that I should say, the State sate long and had done nothing, it is as far from truth as common sense; I never uttered any such words: I have by me the copie of that Sermon, wherein the similitudes of a Fowle sitting and never hatching, & of a woman conceiving and never bringing forth, are to be seene and read, but nothing that tendeth that way. The doctrine was generall, that Lawes served to little purpose without execution, or good intentions without actions; For, *omnis laus virtutis est in actione*, the particular application to the State was not mine, but theirs; and if by the State they meant the Parliament, they deserve the just censure thereof. The formall words in that Sermon transcribed out of the Original! are these, *Dilectum Sexti Pompeii, omnia laudantur*; if a Hen sitteth and never hatch, or a woman be ever breeding and never bring forth, what profit is by the one, or comfort from the other? *Habemus senatus consultum sicut gladium in vagina reconditum*, we have good Lawes against Reculants, Brownists, Drunkards, &c. but these Lawes are like a sword lockt fast in the scabbard, the Magistrate needs will or strength to draw it out; execution is the life of the law, if something be not done, we are all undone. Howsoever *dato & non concessio*, if one witness in the affirmative must sway, more then a hundred in the negative, who yet were present at the Sermon and heard all passages, and remember those very similitudes of a Hen, and of a woman, and yet not those of the State sitting long, let it be so. I confidently affirme, that there is no malignity or offensive matter in the speech, if it be taken with the antecedents and consequents; for *Sextus Pompeius* would very faire have had that very act done which he spake of to the Pylor, and a Hen that sitteth upon her egges would hatch them, if it were in her power; and the cause why they come to no good is in the egges because they are addle, not in the Hen; & questionlesse a woman in travail strieth what she is able, and would with all the veines in her heart be delivered, if she could possibly by any meanes: therefore if I had spoken those words (which I never did) for neither I, nor any other man to my knowledge, calleth the Parliament *the State*, but the assembly of the three estates, the meaning in that place could be no other then this, that by reason of the great distractions in the Kingdome, and divisions betwene the Members of both Houses, though they had sate long and desired nothing more, then to settle Church and Commonwealth in Peace, yet little higher could be done.

The sixth Article.

When the Dollar was demanded, what monies he would give or lend to the King or Parliament, he used many delays in giving an answer, & at last would doe nothing: and further, being demanded by one of his Parish, whether it were good to lend; he answered him, it was not safe for him to give or lend.

ANSWER. I never denied to give or lend to the King and Parliament; but it is true, that seeing contrary commands, both published in Print from His Majesty and the high Court of Parliament, I desired at the first that the Collectors would repaire to the Knights, Ladies, and others of the chiefe rank of the Parish, and shew me what they gave or lent, which they refused to doe: but when they came a second time unto me, I appoynted them to meet me at the Vestry the Tuesday following, and there I would resolve them, but they never came in to me, yet certified that I denied to give or lend, and would have certified also, that I dissuaded others: but *M. Clay*, one of the Collectors, struck that clause out, saying, there was no reason to certifie that from me, which they never heard me speake, but onely another man, was said could affirme as much. To the accusation it selfe of not lending money, my answer is, that when Colonell *Urrey* was at *Adon*, he lay in my Parsonage house, and his Souldiers not content with such Corne and Hay as they received from my Farmer at their owne price, demanded the keyes of the great Barne, and had them in their hands for foure dayes; in which time, through the carelesseesse of one of the Souldiers that lay in the Barne, (if not purposely) the stack of Corne was set on fire, and the whole Barne and two stables were burned down to the ground, the losse thereof estimated by divers of the Parishioners, was 211 pound at the least. Besides this, when the maimed Souldiers were placed in the *Soway*, my whole stipend was layd out towards the buying of beds for them. In which consideration, I conceive that this Honourable Committee will hold me excused from any further gift or loane, being not presently furnished with money, and having no temporall Living, nor Ecclesiasticall Dignity, Deanery, Arch-deaconry, or Prebend.

For that one of the Parish, whom (they affirmed) I dissuaded from lending to the King and Parliament, I desire that he may be called face to face; in the meane while I offer this Certificate under his owne hand. „ Meeting D.
 „ *Fenley* about *S. Margarets Hill*, by and by after, *M. White*, *M. Good*, and „ some

Some others, were appointed for *Lambeth* Parish, to see what the Inhabitants would doe upon the Propositions: after other discourse, I demanded of *D. Feake* what he thought of it; he replied, that he thought the business would speed the worke, because they had made choice of such men as were not beloved in our Parish, nor came to our Church: But whereas it is reported, that *D. Feake* should dissuade me, or any other to my knowledge, it is falsely suggested, for beyond my ability I freely lent 38 li.

per me NEARIAH MORMAY.

The seventh Article.

The said *D.* said in a Sermon, the 4. December, 1642, *one* not these resisting times, wherein authority is trampled upon, Gods true Ministers despised, all Lawes neglected and contemned, the Keyes taken from the Church, and left them in such hands as have layd them by, untill they became rustie and of no use; so that Sacriledge, Whoredome, Sodomie, Murder, Felony, Pillage, Plunder, (and what not?) is daily committed without punishment: and is not the whole sentence of the Gospell against that, which is preached almost in every Pulpit in London? who doe nothing but cry, Arme, Arme; Fight, Fight; Blood, Blood; Barrell, Barrell; Kill, Kill; and they pretend they fight for Religion and the priviledges of Parliament, and the right of the Subject: but he said, the wise have lost their wisdom, and the physician his skill, and the remedy is worse then the disease.

ANSWER. To speake nothing of the incoherent Non-sense in this Article, *D. Feake*. where it is said, the *keyes were taken from the Church, and left them in such hands as have layd them by*: I say, that none of the particulars alledged in this Article are found in that Sermon; true it is, that in another Sermon preached at a Fast, I inveighed against the great disorders committed in the Church and Common-wealth by such who made advantage, of the present distractions, promising themselves impunity, by reason that the keyes of the Church now grew rustie through disuse, and the temporall sword was otherwise imployed. All that I spake in the Sermon here objected, was this: There is no Ecclesiasticall Discipline at all exercised for Lay-mens usurping upon the Priests function, and handicraftsmens handling the word with their blacke and impure hands, for preaching Hereticall, Seditious, and blasphemous Doctrine, for Adultery, Incest, and fikhinnesse not to be named, no punishment or Ecclesiasticall

aticall censure now inflicted: & the tenure of the Gospel runs thus, *fear God, honour the King*, speake not evill of the ruler of Gods people, curse him nor, no not so much as in thy thought: wheras they publicly in the greatest assemblies speake evill of dignities, and slander the footsteps of the Lords annoynted, and compare our Religious and most gracious Sovereigne, my Master,

Quo nihil immensus mitius in his habet, to wicked Tyrants and persecuters of Gods Saints. The Scripture every where exhorts us to peace and reconciliation; *Revenge not your selves*, but give place unto wrath, for vengeance is mine, I will repay it saith the Lord; tender to no man evill for evill, nor rebuke for rebuke: be not overcome of evill, but overcome evill with good: seeke peace and ensue it; let righteousness and peace kisse each other: O pray for the peace of *Jerusalem*, they shall prosper that love it: it is if it be possible have peace with all men: and blessed are the peacemakers, for they shall see God: and follow after peace and holiness without which no man shall see God: but their preaching is nothing but, *horrensis maris arma*, Arme, Arme, Kill, Kill, thunder with the Cannon, Punder, &c. And for the last words pretended to be spoken by me in that Sermon, viz. the wise have lost their wisdom, and the physician his skill, and the remedy is worse then the disease, they are very unfairly related; for I uttered them not positively, but suppositively, but *divisim*; not *conjunctim*. The passage transcribed *verbatim* out of the originall is this. „ Though divers remedies have beene applyed to the maladies above mentioned, yet the remedies have hitherto proved, in the event, worse then the diseases; an evident argument that either the wise physicians faile in their skill, or the malady is growne incurable, or God giveth no blessing to their method of curing.

Concerning the witnesses, and the just exceptions to be taken against them, let the testimony under the hand of the Clerke of the peace, and the certificate of the Parish, under the hands of the Church-wardens and Vestry be read; All which I humbly submit to the wisdom and justice of this Honourable Committee preferring a like petition to that which the Roman Orator tendered for poore *Roscius Amerina*, that you would be pleased to afford this cause, so noble, gracious, and equitable a hearing; that my adversaries who daily associate themselves with those Souldiers, against whom I have strong presumptions, that they seeke not onely to deprive me of my Living, but my life, may never have cause to glory, *Eum, quem nullum gladius non potuerunt vestris sementis jugulasse*.

At the next sitting of the Committee on Thursday last being the 23 of this instant moneth of *March*, 1642. M. *White*, whether he thought the other Articles frivolous and of no consequence at all, or whether he and the Com-

Committee rested satisfied with the answers formerly given, it is not certainly knowne; but on this day he pretermitted diverse of them, and instanced onely in a branch of the first, and of the fourth, and two of the fifth, and one of the sixth, and two of the seventh; and because the D. denyed them all, he called in witnesses to prove them, and required the D. to take legall exceptions against them, if he had any. To prove that the D. should say, it was ignorance and blasphemy to speake against bowing at the Name of Jesus; *John Good* (and *Ambrose Andrews*) were produced: to prove that he said in a Sermon, the 25 of *July*, 1641. that all that pull downe the Rayles, and oppose the ceremonies of the Church, are the seed of the Serpent; *Edward Seales* and *Edward Rayner* a Ship-wright, commonly called the annoynted King, were produced to prove that he called *Carrwright* an arch-Heretick; and that the state had sate long and done nothing, and that the keyes were taken from the Church, and layd in such hands as layd them by untill they became rustie; and that he inveighed against the *London Preachers*, who doe nothing but cry, Arme, Arme, Fight, Fight, &c. *Thomas Sharpe*, and *John Clarke* were produced; who also both testified to the first Article, concerning bowing at the Name of Jesus. Lastly, to the sixth Article, onely *M. Neeriah Marmay* was produced.

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When the witnesses appeared, the D. proposed some interrogatories to them, and after tooke exceptions against them, both in generall and particular. The interrogatories he propounded to them, by *M. VVhite*, were these: First, at what time the Sermon was preached which is mentioned in the first Article, and likewise when the Sermon was preached that is mentioned in the fifth Article. *Item*, upon what Text such Sermons were preached, and what they remembred else in those Sermons, to which they all could answer nothing. Whereupon the D. desired that the Committee would give no credit to such loose and indefinite testimonies, especially against the originall Sermons written in his booke: from which, it is well knowne, he never used to vary. This authentickall originall, wherein there was no blot, scratch, or rasure in the places to which the Articles had reference, the D. exhibited: but *M. VVhite* would not looke upon it, though in other Courts; and namely the high Commission and Star-chamber, and Councell-table, where Sermons have bene questioned, the undisproved originall hath bene alwayes preferred before broken notes, taken by ignorant and illiterate men. The exceptions he tooke against the witnesses in generall, were, that competent witnesses, especially against an Ecclesiasticall person and D. of Divinity, ought to be men of good ranke and quality, at least without any taint or brand on them, such as are free from all malevolent affections to their Pastors: for the rules of the law, concerning witnesses to be admitted, are these: *In re ipsa attendenda, status dignitas,*

20 dignas, fidei puras, & morum graves; item, cujus conditio, cujus opinio
 21 fuerit, & ne fuit aliquis contra prefatum pastorem inimicitias habuerit: Item,
 22 testes absque ulla infamia aut suspitione aut manifesta macula esse debent. That
 the witnesses here produced, are not so qualified; I desire the Certificate of
 the Vestry under their hands (which I have here to shew, & there are divers of
 the said Vestry here present to make it good) may be read: but M^r White said,
 he would take no papers (yet he tooke both the Articles and other notes,
 and informations against the D. from his adversaries) nor would permit the D.
 to read it. The Certificate was as followeth: We the Parishioners of the Pa-
 23 rish of Lambeth, doe certifie, that John Goad, Ambrose Andrews alias Gl-
 24 ver, Edward Seales, and W^m Small Burrell, of the said Parish of Lambeth, are
 25 disaffected persons to the Discipline and Liturgie of the Church of England
 26 established by Act of Parliament, have openly depraied the Booke of Com-
 27 mon Prayer; some of them doe not come to the Church at all, and stand in-
 28 dicted as delinquents at Sessions and Assises, and that they are accounted tur-
 29 bulent persons, and fowers of strife and contention.

This Certificate being refused, the D. required that the record he had from
 the Sessions, might be read and considered of; this, after M. Harper the
 Church-warden had testified before the Committee, that it was subscribed
 by the hand of the Clerke of the Peace, and that he himselfe saw him write it,
 was admitted for an evidence: the Record followeth.

30 At the generall quarter Sessions of this yeare, for the County of Surrey,
 31 holden at Guildford, on Tuesday next after the feast of the translation of Tho-
 32 mas the Martyr, in the 18 yeare of His Majesties Raigne that now is, John
 33 Goad of Lambeth, Ambrose Andrews of the same, Edward Seales of the same &
 34 John Hopkins of the same, were by the Jury of the high Constables of the
 35 County indicted for not repairing to the Parish Church of Lambeth to heare
 36 Divine Service, and the Common Prayers of the Church, by the space of 12
 37 Sundayes; but did voluntarily and obstinately absteine themselves from the
 38 same, contrary to the Statute in that case provided.

Ita testor Tho. Foster, clerikus p^{re}sens Com. Surr.

1. In particular, I except against Jo. Goad, that he is a man who stands indicted
 at the Sessions, *ex record. supr.*

2. That he hath spoken often, as he cannot deny, much in derogation of the
 Booke of Common Prayer; as namely, against divers passages in the Letany,
 the crosse in Baptisme, and the forme of absolution in the visitation of the
 Sick.

3. That he is a breaker of the Sabbath himselfe, and causeth his servants to
 worke upon that day, as he did on the 28 of November last. To the former
 two exceptions Goad could answer nothing; but to the last, he said, it was in
 case

case onely of necessity; but the D. replyed, it was more convenient and no necessity at all, as his neighbour *Andrew Banks*, an ancient Vestry man would testifie against him; whom the D. earnestly desired to be called in, he being ready and waiting in the next room, but he could not obtaine it of *M. White* to have him called.

Item, against *Ambrose Andrewes*.

That he stands as is above said.

That he likewise, as *Good*, hath spoken much in derogation of the Common Prayer Booke, and hath not come to the prayers and Sacrament at *Lambeth* these nine moneths at least, as the Reader, Clerk, and Sexton, and Churchwardens also were ready to testifie.

That whilst he came to Church (as he did formerly) he frequently disturbed the Preacher, he usually talked and laughed in the Sermon, jeering at the Minister: and once when the D. himselfe preached, spake aloud in his Sermon, saying; It is time thou hadst done already, and other such contemptuous and disgracefull words; for which, by the statute 10 *Maria*. Sect. 2. he is, if it be proved against him by two witnesses, to be committed without baile or mainprise to the Goale; the two witnesses, said the D. are here present to testifie it, *Richard Hooke*, and *VVilliam Chapman*; but *M. White* would not have them called in.

That his wife had said, before one of the neighbours, that at *Lambeth* Church they had nothing but pottage, and that they must goe to *London* for roste-meat, and that the Church was no better then a barne or stable; and that neighbour reproving her for it, her husband, the said *Ambrose Andrewes*, said, he would justifie and maintaine what his wife had said.

Item, against *Edward Searles*.

That he stands indicted at the Sessions: *ut supra*.

That he confessed, that the cause of their preferring Articles against *D. Featley*, was to stay the prosecution of a bill against him the said *Searles* at Sessions, and said, that if the D. would take off the indictment, the Articles against the D. should soone be withdrawne: this is testified by *Tho. Pibus*, and another.

That this *Searles* is a Blasphemer of the holy Scripture, saying, that the old and new Testament were but mans tradition, and he would maintaine it before *D. Featley* or any other. This is testified by *VVilliam Burnell*, and one *M. Thorogood Burnell* was there present, and once called in; yet *M. White* would not examine him, neither did he so much as reprove, either this Blasphemer, or the other prophane disturber of the preacher in his Sermon.

Item, against *Edmond Rayner*, that he is bound over to the Assizes by Sir *John Lenthall*, for uttering very disloyall speeches against His Majestie,

which I will not defile this paper with, by writing them downe.

Item, against *Clark* and *Shays*, that they are not only men of very intemperate rank and quality; the one being a poore Water-man, the other a Cobbler; but also that it appeared before the Committee, that they understood not the poynts of the Sermon, they testified unto; for when they were asked by the D. what difference there was between bowing ~~in or~~ ^{to} the Name of Jesus & to the Name of Jesus; & whether it were not as lawfull to bow to the *sound* or *syllables* of the Name Jesus, as to the *sense*, they could answer never a word. And when they testified that the D. called *Cartwright* an Arch-heretick, and not an Arch-Chismatick; & the D. asked what was the difference between them, they could say nothing to it; how easily then quoth the D. might you mistake one for the other, if you know no difference at all between them? neither did the witnesses agree amongst themselves, for one being asked in what yeare or moneth that Sermon was preached, wherein it was alledged, that *the state had sate long and done no hing*, he confessed he knew not; another said, he was sure it was since the Parliament began; one said, that he heard the former words, another said that he did not remember whether the D. used the word *state*, or no. If such witnesses (quoth the D.) so simple and illiterate, so saule and obnoxious, knowne for diverse yeares to be professed enemies to their Pastor, and none of them sworne, may be taken against a D. in Divinity, and the evidence of an unquestionable copie of his Sermon, and the testimony of hundreds of better rank then these, who were present at all those Sermons & heard no such passages as are articulated against me; I know no preacher in England that can have any security for his living or life. In the close, though the D. very vehemently desired that his witness might be called in to clear some passages in his Sermon, but especially to make good his exceptions against the witnesses produced against him; yet he could not obtaine the favour, to have so much as one examined on his behalfe; but without any further debate of the cause, the D. by foure chely of the Committee (for no more of the 17 were present) was voted out of his Living at *Lambeth*, and one M. *Channell* appoynted to officiate in his stead.

Tertul in
Apolog.

Probatio est innocentia in ista iniquitas vestra; cum damnatur a vobis, a Deo absolvimur.

After foure of the Committee for plundered Ministers, (making not the fourth part of the whole, consisting of leventene) had voted D. F. out of his Benefice of *Lambeth*, the report of their order was deferred for two months and more, upon what reasons I know not: but July 11. M. *White*, or some other for him, made the relation ensuing to the House of Commons.

„ Whereas

Whereas *Daniel Fealey*, Parson of the Parish Church of *Lambeth*, in the County of *Surrey*, hath not only provoked and tempted his Parishioners by his superstitious example of bowing towards the East in his Church, and constant bowing at the pronouncing of the Name: *Jesus*, and refusing to give the Sacrament of the Lords Supper to such as would not come up to the Ryles and receive it, and by his superstitious doctrine, that it is blasphemy and ignorance for any to speak against bowing at the Name of *Jesus*, and that they that pulled down and spoken against Ryles about the Communion Table, are of the seed of the Serpent, and enemies to God: but also hath expressed great malignancy against the Parliament, and the proceedings thereof; saying openly in his preaching, that our *State* had fare long and done nothing, comparing them to a *Pard* that siteth long and hatcheth not, whose egges be addle, and to a woman that alwaye conceiveth and never bringeth forth, who can bee no comfort to her husband; and hath not onely not given or lent to the present necessary provision of the Kingdome, but declared to others that it is not safe to give or lend to the Parliament, and hath openly preached that these are distressing times, and that the keyes are taken from the Church, and left in such parts as have laid them by till they bee rusty, and that the whole tenor of the Gospeling, gainst that which is preached commonly in *London*, where *Arme*, *Arme*, *Blood*, *Blood*, *Fight*, *Fight*, is commonly preached; and they pretend they fight for Religion, and priviledge of Parliament, and the liberty of the subjects, but the wife have lost their wisedome, and the Physician his skill and the cure is worse than the disease. All which the Commons in Parliament assembled taking into consideration, for the provision of a Godly, Learned, and Orthodox Divine for the said Parish and for fit maintenance for such an one, doe Order, that the said Church and the profits thereof, be forthwith sequestred, &c.

Die Martis, 11. Julij, 1643.

“The Order for sequestering the Parsonage of *Lambeth* from *D. Fealey*, being put to the question; It was resolved negatively.

H. Elsing, Cler. Par. D. Com.

Notwithstanding this resolution of the House of Commons, in justification of *D. F.* a substitute of *M. VVhites* of *Dorchester*, who beares his Character in his name, stretched his Cheevered conscience so farre, that to gratifie some Schismaticall Separatists at *Lambeth*, he read a Paper upon the 9. of *November* last, in the Parish Church of *Lambeth*, on the Lords day, in which *D. F.* is charged with the Articles above mentioned, formally in *terminis* (which

were rejected by the House of Commons, as partly idle and frivolous, partly false and scandalous, and the D. cleared and acquitted of them all) and they made the ground of the sentence of Sequestration pronounced against him September 29. Now sith a Judge cannot justly pronounce different sentences, and give divers judgements upon the selfe *same evidence*, neither is it possible after a cause is fully informed and sentenced, that the same party should be both guilty, and not guilty of the same delinquencies *numero*; And soasmuch as the sentence above mentioned, whereby the D. is cleared; acquitted, and absolved; is upon Record, and may be seene by any who shall search for it, in the authentick Register of the Acts of the house of Commons: It followeth necessarily and unavoydably, that D. F. not onely remaineth still *Reclor* of *Lambeth*, (as he is styled in the very forme of Sequestration) but also standeth *reus in iuria*. As for the Letter to the Primate of *Armagh*, intercepted, wherewith alone he is charged in another Declaration, it is answered above: It was no Letter but an unsealed note drawne from D. F. by a wile, it discovers no secrets at all, nor layes any imputation upon the Assembly or Parliament, and is so farre from containing any offensive matter, or subject to any just exception or censure; that the Close Committee who exactly perused it, and tooke a Copy of it, sent the true originall to the Primate of *Armagh* at *Oxon*, who hath it in his keeping.

See the
Gentle
Lath,

The



The Doctors Manifesto and CHALLENGE.

WHereas a false and scandalous report is *bruted* by the Semi-separatists and Anabaptists, and readily entertained by divers *Zelots* of the *new Reformation*; that I, who have preached and Printed so much against Popery heretofore, now in my old dayes being ready to leave this world, have fallen away from my holy profession, and am in heart a Papist, there being found very many popish bookes in my study: And because I have learned from the mouth of *S. Ierome*, that though other wrongs may be put up and answered with silence, committing the revenge therof to the righteous Judge, *injustissime judicatio justissime judicatur*; yet, that in *suspitione hareseos neminem oportet esse patientem*, that no man ought to be silent when he is charged with Heresie. I have thought fit to make known to all whom it may concerne, that being chosen Provost of *Chelsey Colledge*, I have under the broad *Scale of England*, a Warrant to buy, have, and keepe, all manner of popish bookes, and that I never bought or kept any of them, but to this end and purpose, the better to informe my selfe to refute them; and for my judgement and resolution in poynt of Religion, I professe before God and his holy Angels, and the whole world, that what I have heretofore preached, written, and Printed, against the errors, heresies, Idolatry, and manifold superstitions of the Romish church, I beleev to be the truth of God, and that I am most ready and willing, if I be called thereunto, to *signe and seale* it with my blood.

And whereas I am certainly informed, that divers Lecturers and Preachers in *London* and the *Suburbs*, who have entered

upon the labours of many worthy Divines, and reaped their harvest, doe in their *owne Pulpits*, after a most insolent manner, insult upon them, demanding, *where are they now that dare stand up in defence of Church-Hierarchy or booke of Common Prayer, or any way oppose or impugn the then intended Reformation, both in doctrine and discipline of the Church of England?* I doe here protest, that I doe and will maintaine by disputation or writing, against any of them, these three conclusions.

First, that the Articles of Religion, agreed upon in the yeare of our Lord, 1552. by both houses of Convocation, and ratified by *Q. Elizabeth*, need no alteration at all, but onely an Orthodox explication in some ambiguous phrases, and a vindication against false aspersions.

Secondly, that the Discipline of the Church of England, established by many lawes and Acts of Parliament, that is, the government by Bishops (removing all Innovations and abuses in the execution thereof) is agreeable to Gods Word, and a truly, ancient, and Apostolicall Institution.

Thirdly, that there ought to be a *set forme* of publike prayer, and that the booke of Common Prayer (the Calendar being reformed, in poynt of Apochryphall Saints and Chapters, some Rubricks explained, and some expressions revised, and the whole correctly Printed, with all the Psalmes, Chapters, and allegations out of the old and new Testament, according to the last translation) is the most compleat, perfect, and exact Liturgie now extant in the Christian world.



DANIEL FEATLEY.

FINIS.

